



KNOWLEDGE

The Priests here
should receive
Knowledge, which



HEAVENLY

KNOWLEDGE

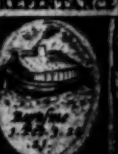


DEVOTION

The Priests here
should receive
Devotion, which



REPENTANCE



REPENTANCE

Directing a Christian to y^e as-
surance of his Salvation in this life
Written in Latin

by Barthol: Keckerm.

done into English

by



The second Edition
with Addition

Pro. 34. 6

Knowledge is easie to
him that will understand

Eccelus. 5. 35

Be willing to heare euerie
godly discourse



Let Christ be mag-
nified in us whether it be

Christ in us or we in Christ

London Printed for Iohn Iaggard at the Signe of the Sunne in St. Dunstons Church

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This paines, whatsoeuer
it be, is Dedicate,

TO THE SER-
VICE, AND GOOD
of the Church of God,
vnder the Patronage and
Protēction of the thrice
Worthy and Religious,
my much honou-
red Friends:

*The Right Honourable
Countesse of Deuonshire; A
vertuous Woman indeed; like Her
that was righteous before God, and
walked in all the Statutes and Ordi-
nances of the Lord without re-
prooffe. Luke 1.*

The Lady ANNE
 NEVIL: Paralell
 to that *Gracious*
 Gentlewoman of
 her Name, *Annab*,
 the mother of Sa-
 muel, famous for
 her zeale in the
 Spirit, 1.
Sam. 1.

The Lady ANNE
 FETTIPLACE:
 comparable to none
 better, then that
 Good *Annab*, the
 Widdow, A Pre-
 sident of Pietie
 and deuotion.
Luk. 2.



Mistresse MABELL BLENER-
 HASSET. This is that Elect Gen-
 tlewoman, whom I loue in the truth,
 not onely for that *Oyle of Grace* in *Her*
selfe, but for that *Oyntment of Good-*
nesse powred vpon *Mee*. *Quod spiro*
& placeo, (si placeo) ejus est. That I
 breath, and liue, and write, and please;
 if I doe so, it is from her, (I must ac-
 knowledge it euer with thanks) next
 vnder God, and my Parents.

T. V.

A



A PARENETIQUE DIRECTED ESPECIALLY TO THEM
that call themselves
Catholicks.

In the Septuagint of Sixtus 5. his Edition Pro. 27. 21. you have this sentence, which is not in our Bibles, Καὶ ὁ ἀνθρώπος ἐκείνος ἦν ὁυδὴν. An honest and vpright heart will quickly seek after knowledge and information of the Lord. Howsoever then the scornfull take pleasure in scorning, and the fooles hate knowledge. Pro. 1. 22. yet be sure thou apply thine heart to

The Preface.

instruction and thine eares to
the words of Knowledge. Pro.
23. 12.



Good Reader, ther
bee now some
yeares past, since
I gaue the onser
to the Translati-
on of this Booke,
a Booke of small volume, but
of great valour, of a little price,
but very precious. The Author
himselfe is famous, well known
to haue beene a man rarely qua-
lified, and beautified with ad-
mirable endowments, the cha-
racters wherof are to be seene
in his writings; a man, by
whose exquisite skill and exact
endeauours I perswade my selfe
we should haue had (if the thred
of his life had bene a little
more lengthned) that by a man
our Fathers dreamed of linely
portayed, fully perfected. But

The Preface.

I list not to stand any longer on this theame, this only I will adde, that it is hard to say whether the Anthour doth more commend the Workes or the Workes the Author. In this little Theologicall Tract (wherein summarily are deliuered the heads of Christian Religion) I haue trac'd his steppes with all diligence and faithfulnessse, and that out of a longing desire from my hearts roote in Christ Iesus, to further the simplest of my Country-mens growth in all godlines, wishing that they would not think light of my labours (slender though they be) for whose sakes they were primarily vndertaken. And those

112 d. H. d.

a In tem-
plo Dei of-
ferunt vni-
quique
quod potest.

aurum, argentum & lapides preciosus, alij cyssum
& purpura & coccum offerunt: nobiscum tene agitur
& butlerimus pelles & caprarum pilos et tamen aposto-
lus contemptibilia & refra. a. agis necessaria sunt.
Hic in prolog: Galeato.

The Preface.

b Heb. 5. 12

Pro. 2. 4.

are all vnlettered and Ignorant persons, which are either such as haue liued vnder the Gospell, and that so long, that *b for their time they might haue bene teachers*, but by reason of their grosse and dull eares they be but *babes* in vnderstanding, and *haue needs to be instructed in the very first Principles of Religion*; or they bee such as do liue in the bondage and captiuitie of more then Egyptiacall darkenesse of Popery, who being beclouded with the myst of erroncus doctrine, haue not as yet had the cleare beames of the Gospell shining in their hearts. With the former sort, or at least such of them *who seek for knowledge as for gold*, my paines (whatsoever it bee) I am perswaded will not altogether be lost. But for the latter I am afraid, I shall but be accoun-

ted

The Preface.

ted to sing a song to deafe
eares. For such (alasse!) is
the bewitching Cup of that
Whore of fornications, although
her vanity and vilenesse be as
open as the Sun, that shee not
only keepeth fast in bondage
whom shee hath once lulPd a-
 sleepe, & entangleth also eu-
ry day more and more louers,
the Lord of Heauen permit-
ting, the Diuell of Hell sedu-
cing, the Locusts of the in-
ferniall pit assayling, both by
Sea and Land to gaine vnto
them Profelytes. Such is the
impudence of this whorish pre-
sumptuous woman of Rome, that
she doth not asse the manner of
other women. For other Har-
lots are wooed, but shee doth
wooe; others haue gifts sent
vnto them from their Louers,
but she sendeth to her Louers
gifts and faire promises of
preferments and promotion.

if

Reu. 17. 1. 2

C. D. D.
Halls Quo
vadis? p. 15
1. edition

Iere. 3. 3.
Ezec. 16. 30

Ezec. 16. 3.
Ezec. 23. 4

The Preface.

D D Hake-
wells Answ:
to the 2.
letter, pag.
25.

Lin. alicubi.

2 Pet. 2. 3.

if they will take part in her
whoredomes. And this (to
giue one instance for all) that
learned and Religious Doc-
tour thinkes to haue beene the
chiefest motiue of D D Car-
rivers Apostacie, in that per-
suading him ambitious hopes to
quail at home, he would try his
fortune there, where Abbeyes and
Bishopricks, and perhaps, Car-
dinalships are promised to such
as with more diligence than
others negotiate for the Pope.
Her Protectors and Factors she
sets about this worke, are the
Iesuites and Seminarie men
that haue devoted themselves
to all ill seruices, *Quibus gra-
tiae sunt animo superflua in cap-
ti*, that is, as Saine Peter seeme
to me elegantly to expresse it,
Through couetousnesse with fai-
ned words make merchandises
of mens soules, and so in fine
not onely per-

The Preface.

perverting, but *subverting* false
soules, as the word imports,
Act. 15. 24. And surely such
as the mistresse is, such are her
messengers, she of a most im-
pudent face, they of most im-
pudent carriage: she a strum-
pet queane, they her bastardy
brood. These a Panders to
their owne Mother, for the
enhancing of her power, and
the enlarging of her pompe,
according to their commissi-
on, get themselves with all ill-
speede to forraigne Nations.
What State is not haunted with
these ill spirits? yea what house?
yea what soule? &c. DD. Halls
Censure of Travell, Pag. 57.
We see the proofe of their impor-
tunity at home. No bulwark
of Law, no Barres of Justice
(though made of three trees) can
kepe our rebawished fugitives
from returning. from inter-
meddling. Id. Ibid. Pag. 56. H.

Hell

The Preface.

Ren. 16. 13
 e Jesuites
 like Apri-
 cocks here-
 tofore, here
 and there
 one succo-
 red in a
 great Mans
 heuse, now
 you may
 haue them
 in euery
 Countrie
 village, I D
 so that wee
 may say (I
 feare me) of
 them, as
 Rob. Graft-
 head, a

good B. of Linc. in Hen 3. dayes, said of the Popes
 Legats. So many disguised daily come into the
 Realme, that the very names of them recited, wold
 be tedious for any man to heare. Fox Mar. p. (mibi)
 326. * The Doctrine of the Papists, a doctrine of
 darknes. I Mat 23. 13

Holinesse knowes full well
 what a sweete morsell he lost,
 when this Kingdome shakt off
 his tyrannicall yoake, and
 therefore for regaining here-
 of, hee blowes ouer whole
 c swarmes of these Locusts in-
 to *England*, where sitting
 theeuishly in blind corners of
 our streets they entrap the
 simple folke, and lurking in
 their secret dens of darknesse
 they ensnare the poore and
 wauering minded, making
 them, being once caught in
 their grin t two times more
 the Children of darknesse then
 they themselves are. Which
 indeed how can it otherwise
 fall out, sihence their *doctrine*
 and their *doings* bee both of
 darknesse * Their *doctrine* as

The Preface.

it is a hotchpotch of beggerly rudiments ; like a beggers cloake full of patches, some of Iudaisme, some of Turcisme, some of Paganisme, some of Pelagianisme (and in some what is it else but a * compound of errours ?) so in nothing more does it bewray it selfe to be raked out of the pit of darknesse, then that it will not abide the light of Gods Word to bee tryed by. For what *g* *Communion hath darknesse with light* ? are not these two *aduersarij*. Heereupon, well knowing what would betide them, if the Gospell should cleerely shine forth in all mens hearts ; they muffle the vnderstanding of the simple people, giuing them to wit, that all is Oracles that they speak, not giuing them once leaue or leasure, yea, which is more, interdicting them to search the

* *Vt quicquid passim in variis regionib. est sordidū, tandem per diuersa flumina in mare vnam deperitur : ita quicquid blasphemiarū in variis ac diuersissimis sectis reperitur, totū id confluit in Romanā colluviem Tilleman Heib.*
g 2 Cor. 6. 14.
h 1st A. poleg pag 116.
The Religiō of Papiſtic is like a Curtaine made to

The Preface.

keepe out
the light.

B.R.

i A& 17.11

k Apolog.
ecclesia

Anglic pag.

147.

* Vr latro

concep, sta

isti horrent

verbū Dei.

luel.

I My Lord
of Chiche-
ster in his
Preface to
his Booke
entituled,
Direction
to know the
true
Church.

the holy Scriptures with the
1 Noblemen of Beraa, and to
see whether those thinges bee
so as they speake them. Let
our late worthies, who haue
descried the imposture of the
Church of Rome, let them
speake in this case and heare
their verdict. *Nos lucis fids-
mus, (saith blessed k Jewell) isti
tenebris,* Wee trust and desire
to bee tried by the light of
Gods Word, they put their
confidence in darkenesse,
* wherupon it is that a thiefe
stands not in more feare of
the Gallowes, then they doe
of the Scriptures: *We labour to
plant knowledge in all (saith
the reuerend, and my much
honoured 1 Lord of Chiche-
ster) and are desirous that enery
man may know the things need-
full for his saluation; they labour
to hold all in ignorance: their
hope is not in the goodnesse of
their*

The Preface.

their cause, for they see the ru-
ines of Babylon falling every day;
onely their care is to blind you,
and keepe you Ignorant. If the
light of knowledge might freely
shine to the world, Popery would
soone bee ashamed of it selfe,
saith^m another worthy in our
Church. And not to bee infi-
nite in this kinde, *M. Anton.*
de Dominis (who was once
welcommed by vs from the
Tents of Antichrist, and is
ours still, if couetousnesse, the
roote of euill, and hypocrisie,
the colour of good hath not
put out both his eies) confes-
seth in that little book where-
in he expresseth the reason of
his departure out of the Ch.
of Rome; the *Predromus* to
his larger and more fruitfull
labours, that this closing vp
of the Scripture from the peo-
ple, gaue him occasion to sus-
pect their Religion, and to
feare

m D D.

Halls, Q.

radic.

r. Ed.

The Preface.

M. Anton.
de dominis
Archiep.
Spalat.

Master
Sheldon ex
Cland.
Espenc. Co-
ment in cap
1 Epist. ad
Titum.

feare his estate, and to thinke
on conuerſion; freely profes-
ſing there in theſe tearmes,
*Scriptura ſumma apud nos igno-
ratio*, that there is nothing
whereof the Papiſts are more
ignorant, then of the Scrip-
tures. Nay, a certaine Biſhop
of *Italy* was not aſhamed to
tell *Claudius Eſpencaus*, a fa-
mous Pontifician, that the
learned men of *Italy* it ſelfe
were afraid to ſtudy the ho-
ly Scriptures, leaſt thereby
they ſhould become Here-
tiques, and that therefore they
employed themſelues in com-
menting vpon the Popes Law
bookes, Decrees, and the De-
cretalls: the which Booke,
though full of lies, contra-
dictions, impertinences, yet
becauſe it is the Popes booke
it muſt bee reſpected, whileſt
the holy Scripture lieth as it
were in the ſtreets neglected.

And

The Preface.

And therefore to barre their
 seduced followers vtterly
 from this godly exercise of
 reading, they beare them in
 hand that to reade the Scrip-
 ture is very perillous n and
 the cause of erring from the
 faith. *Sed execratione ac detesta-
 tione dignior est ista vox quam
 responsione. Hiper. de quotid.
 lectione S. Script lib. 1. pag. 175.*
 Wicked impostores ! as if
 God our heauenly Father,
 who hath made his Will and
 Testament, and hath reuea-
 led it by writing vnto vs his
 Children, would not haue

*n Quia ex-
 perimento
 manifestū
 est, si sacra
 Biblia vul-
 gari lingua
 passim sine
 Discrimine
 permittan-
 tur, plus
 inde ob ho-
 minum
 scelerita-
 tem detri-
 menti
 quam vri-*

*litatis oriri, idcirco &c. Index lib. prohibet con-
 fect. a deput. Concilio Trident. reg. 4. Quid
 quod populus non solum caperet fructum ex Scrip-
 turis, sed etiam caperet detrimentum acciperet
 enim facillime occasionem errandi tum in doctri-
 na fidei, tum in praeceptis vite & morum.
 Bellarmin. Lib. 1. de verbo Dei. cap. 15. See DD.
 Hakewells Answer Likewise to D D. Car. second
 letter, Pag 11.*

The Preface.

o Vehemen-
ter ab istis
diffectio, qui
nolunt ab i-
diorum legi
diuinis li-
teris in vul-
gi linguam
transfusas,
sive quasi
Christum sa-
inuoluta
docuerit, ut
vix a pau-
culis theo-
logis possint
intelligi, si-
ue quasi re-
ligionis
Christiana
praesidium
in hoc situm
sit sine scia-
tur, &c. E-

ras in Paracles. ad Christian. philosophia studium

* Woe vnto you (saith Christ) that take away the
Key of knowledge, Luke 11. 52. p. Neque adeo
humani fuit Deus, ut voluerit huic rei igno-
ritate per omnes aetates homines torqueri, cum
que vltim in Sacris Scripturis passus est esse locum
quem si accurate pensitemus, interpretari non pos-
sumus. Aug. Steuchius in Genes. cap. 2.

it read and vnderstood
vs? Blasphemous wretches!
if God, who can neither be
deceiued nor deceiue, call-
ing his holy Will to be per-
fected, both as touching his
owne Worship, and also
touching the meanes of mans
Saluation, and that so power-
fully, and yet plainly with-
all, that hee should seeke here-
by to entrap and enfold his
glorious Creature Man, the
Creature of his good-will
with the mists of Ignorance
and Errour? Perre be it from
the thought of euery good
Christian, once to thinke that
from such a good tree should

The Preface.

ome such bad fruit, that from
ch a blessed cause should
roceed such a disastrous ef-
et, that frō the light should
ow darknesse,* from the re-
erend reading of the Scrip-
res, errors. * As for their
oings, that they also are of
arkenesse, it would (if I
ould particularize them) re-
uire a large Volume. But
single out, and to instance
one, wherein they much re-
mble their prince of darke-
esse, the Deuill, who hath
cene a murtherer from the
eginning. Let their cruell
ad barbarous butchering of
many Saints of God, meere-
in the matter of Religion;
at the bloodie stabbing, and
violent murdering of so good
and gracious Kings, which
hewed themselves like good
Zechias, forward and bent
to

* *Dei ordi-
natio non
potest esse
peccatorum
obstaculo.*
Cyprian.

* The Pa-
pists doings
workes of
darknesse.
Iohn 3.44.

The Preface.

¶ Though wec bee in DD. *Carrier*s bookes no lesse the Schisma-
tik; for obiecting the hainousnes of this horrible Treason, yet we will not leaue to obiect it, but cry and thunder against it, being as his sacred Ma-
iesty hath rightly obserued, not only a cry-
ing sinne

to reformation; ¶ Let the Deuill in the Vault, who was the contriuer of that matchless Treason, and the Powder Plotters, that should haue been the Actors of the intended Tragedie; let all these speak if they belong not to darke-
nesse, if they be not the sonne of the night? ¶ *Qui male agi-
odit lucem.* Aske the Powder plotters, if they hated not and shunn'd the shining light, least their deedes should haue beene reprooued, censured, condemned as they were, as it fell out happily to the State and Countrey by the watchfull eye of his Providence, who is the *Keep*

of blood, but a roaring and thundering sinne of fire and brimstone. DD. *Hakm* Answer to Dr. *Carrier*, c. 2. Sect. 13 See likewise the worthy *F. Bacon* (now Lord Saint *Albon*) his Essayes, p. 2. Ess. 1. Of Religion. 1. Iohn 13. 2. They digge through houses in the darke, &c. Iob 16, 17. 1 Psalm. 121. 4.

The Preface.

our *I*srael, and neuer slumbers
nor sleepes, but is alwayes rea-
dy at hand to shend and de-
fend his people, whom hee
hath set his loue vpon, euen
for his owne mercie & good-
nesse sake; howbeit wee haue
by our sinnes deserued to bee
cassier'd out of his fauour, to
be ouertaken with imminent
dangers, and to be ouerturned
with the power and powder,
the fire and fury of our ene-
mies. But euer loued and bles-
sed be his mercifull goodnesse
and patience, that hee hath not
giuen vs ouer as a pray vnto
their teeth. Their snare was
broken, and our soule was deliue-
red. O let this mightie and
wonderfull deliuerance bee
written on the postes of our
gates; let vs bee euer talking
of it to our neighbours and
friendes, to our children, and
strangers, that all with ioynt
mouth,

Psal. 124. 6.

The Preface.

mouth, and consent of heart,
may praise the Lord God of
Israel for ever.

Now I doe from my soule
desire, that the blind-folded
Papists, and ignorant Catho-
liques (as they will bee rear-
med) would but a little con-
sider of these *Doings*, of this
Doctrine, and then tell mee if
they bee not nuzled in most
pernitious heresie, and most
tyrannically helde vnder the
very power of darkenesse it
selfe. They that haue but the
least spinke of ingenuitie
will bewray betime, and will
timely bewayle their woeful
estate. These (to vse the words
of the Prophet) shall remem-

*Hispan.
reformat.*

6. 10.

*Quod si
illis hac om-
nia tran-
quillo ani-
mo ut ad
audiendum
discendum-
que compa-
rata specta-
re velint
non tantum*

*probabunt institutum nostrum, qui voluit erronibus
Christum eiusque Apostolos secuti sumus sed ipsi e-
siam a se deficient, seque vltro aggregabunt ad pa-
tes nostras Iuel, Apolog. pag. 148. See the occasion
of Mr. Copleys conversion, and among them it you
shall find the Powder-plot, Copl. Doct. & Mbr. ob-
feruat, cap. 2, sect. 6. u. Ezech. 20. 43.*

bet

The Preface.

For one day their wayes, and
 all their doings, wherein they
 haue beene defiled, and they
 shall loath themselves in their
 owne sight for all their ei-
 ls that they haue commit-
 ted. And they shall know that
 the Lord is GOD, when hee
 hath wrought in them this co-
 nversion for his owne Names
 sake; not according to their
 wicked wayes, nor according
 to their corrupt doings. But
 for the ignorant, obstinate,
 obdurate Papist, who will not
 heare and vnderstand, and bee
 converted, who spurnes at the
 very motion of Reformation,
 and being settled on his lees,
 groweth bold and impudent
 in the cause, (for who so bold
 as blind Bayard?) Let him be
 ignorant, let him bee miste-
 led, let him bee misle leaden.
 These men shall one day
 know, that there hath beene
 B many

Such de-
 perate ones
 as Jeremy
 describes,
 Jer. 48. 3. 4.
 Nolite cum
 veritate
 consentire
 nec victi, et
 Quod volu-
 mus sanctu
 est. August.
 Vincent. E-
 pist. 4. 1.
 Vincent.
 de quibus
 perditur de-
 lectatione,
 August.
 Vincent.
 Epist. 4. 1.

The Preface.

si sapiens,
boni et re-
li, si autem
non sapiens,
non vestri
curam ges-
sisse non pa-
videt. De-
putat. 3.
contra E-
pist. 2. de
an. c. 39. ad
franc. Rev-
loy.

with them still,
Customs hathe borne most way,
and ever will,
And good or bad, what their Fore-
fathers did,
They'l put in practice too,
(else God forbid.)

Tantum se-
cristi debent
in scitia de-
tenuerunt

persorum tempus, luc. Apol. pag. 138.

many Prophets among them
who are clear from the blood
of all men; and they shall find
that their blood must rest vpon
their owne hard hearts, and
stiffe neckes.

What Sir? may some
of them say, doe you so hastily
include vs all in the pitt
confusion, because wee pro-
fesse another Religion? I re-
sponde you truly, wee haue as good
hope to come to Heauen, as
your selfe, Doe wee walk
in any other lane in the street

of our
forefa-
thers, as
proge-
tors? If
we pro-
fesse an-
other Re-
ligion, then that which the
bequeath d vnto vs, & which
we will live and dye in too.

The Preface.

*As our forefathers custome still
Doe as they did, and follow their
blinde way:*

*Not striving busily our wits to please
By searching doubts, but rather show
our love
By leaving then their errors that
are gone.*

*Or reverently believing they had
gone.*

True, it is like enough you
will doe so, whatsoever bee
said to the contrary. For as
the wise King saith of a foole,
Bray a foole in a mortar, and he
will never bee the wiser. The ho-
ly Spirit hath branded those
people with blacke, who pra-
ctized that long since, which
you plead for now. So those
nations feared the Lord, and ser-
ved their Images too: So did
their children, & their childrens
children: so did their fathers, so
doe they unto this day. It will
but a Pagans argument to
Theodosius the Emperour, Sa-

* The
Moses
speech in
Matt. 23. 13
Vnio pag.
37. of his
Philomy-
thology.

Prova. 27. 22

2 King. 17
41.
v. Mr. Scott
Vnio. in the
Epimythi-
um. p. 48.

The Preface.

*in unius vulgata veritati omnino
est postponenda, & usus, qui ve-
ritati contrarius est, abolendus.*

Secondly, M. Calvins note on
the fourth of Johns Euangell,
and the 20. vers, is here worth
the noting *Vera pietasit deser-
toribus solenne est, ut patreminu
sibi ex Patru exemplis quarant.*

It is a very ordinary thing
with Secularies and Apostates
from Religion, to vtge for
their doings their fathers ex-
amples. Oh lyce Apostaticall
generation, which doe as
much as in you lyes, to resist
the Holy Ghost, as your Fa-
thers have done, so will you
doe so.

*But your same blinde obedience will
not suffer you to see, saying that
such earth bread, flesh, milk, and
honey will
But every Spirit acquainted with
the Spirit
will not be led by such a false
light. & hope of eternal life*

*John Calvin
in Euangel.
10. 20. v. 20
to resist
the Holy Ghost
as your Fathers
have done*

Acts 7. 51.

*Maist. Scors
hylumy-
thic po. 40*

The Preface.

This is the
practise of
some in
France, ob-
serued our
of *Caluin*,
by *Reg.* on
the artic. of
Religion,
Art. 21.

*No done, no friends, no predecessor shall
Peruene their iudgements, they can
none at all.*

Your Fathers haue stepped
awry in some points of do-
ctrine, and you hauing once
entred their by-patches will
needs runne into the desert of
errour. Your Fathers liuing
in the stinking ayre of Pope-
ry, could not choole but bee
tainted with some infection
of Heresie. What then? Dare
you say they died in their pol-
lution? Did God reueale vnto
you the time, the houre of
their conuersion? Do you not
know that God might haue
his secret working performed
vpon them, euen at the very
last gaspe? Doe you not ac-
knowledge that God can save
such as are not pertinacious
in their Heresies, euen, *fontes
perduos & fontem?* When there
is no sensible hope? When
their

The Preface.

their soule is at the pits brink,
hee can call it backe againe,
that the pit shall not shut its
mouth vpon it. I haue often
greatly wondred (saith M. D.
Luther) how that in all the
time of that tyrannizing Sect
of the sonne of perdition, for
so many hundreths of yeares
together, the Church should
subsist in the midst of such gret
darkenes, and in the throng of
so many errors. Afterward
I conceided that there were
certaine called of God by the
Word of his Gospel and Bap-
tisme, who walked in the sim-
plicitie and humilitie of their
heart, thinking the Monkes
onely, and such as were anoin-
ted of Bishops to be holy men
and Religious, but themselves
to be profane and irreligious,
and in no wise to be compa-
red with the others. Whereup-
on finding themselves emptye

*Luther in
epist. ad
Galat. ca. 2.
tom. 5. ope-
rum fol. 311*

The Preface.

of all good workes and merites
which they might oppose to
the displeasure, and rigour of
Gods Justice, they clung close
to the passion and death of
Christ, and in that simplicity
were saved. Neither was this
the case of simple ones onely
but even of their deepe Doc-
tors, their holy Hermits
their sanctified Monkes, of
whome I may truly say, They
threwloster they liu'd among
them, yet were they not of
them, Which assertion though
it might haue beene doubted
of all their life time, their ha-
bits, and cooles, & manners
of living, colouring it out to
the world that they were Pa-
pists, yet the point of death
approaching put the matter
out of question, when for all
their regularities and obser-
uances, as Monkish ascher
for all their comport and car-
riag

the rectory. 1

h. n. 1140

2. 11. 11. 11. 11

11. 11. 11. 11. 11

11. 11. 11. 11. 11

11. 11. 11. 11. 11

The Preface.

riage, as superstitious as euer:
for all their meanes and man-
ner of lining, as Popish as e-
uer could be deuised, they will
be found to haue dyed true
Protestants, casting from
them all trust and relyance on
their owne works, and put-
ting their whole trust and af-
fiance in the mercies of God
through Christ Iesus. Such
was that good Hermit *Ag-
tho*, good in name, and in
truth good. Such was that
blessed Saint *Bernard*, the best
Monke that euer was. Both
which on their death-beds to
haue renounced themselves
vterly, and to haue had re-
course onely vnto Christ, you
may reade in that worthy Au-
thour afore cited. And I think
verily (saith *Luben*) that *Ie-
rome* and *Gregory*, and many
other Fathers and Hermites
were after the same manner
saued

We do iust-
ly cōclude
that many
Papists es-
pecially our
Forefa-
thers, lay-
ing their
whole trust
vpon Christ
and his me-
rits at their
last breath,
may be,
and often
times are
saued.

v. His Maie-
sties speech
in the Par-
liam. 1605.

*De Agathe
ne vide Li-
ber. vii. su-
pra fol. 313.*

*De Bernar-
do 4. cap. ad
Galat. fol.*

400. item 5.

The Preface.

*Gen. 22. 18

7 Vide in

hunc senten-

tiam D. D.

Hagen in

his answ.

to D. D. Cu-

rius in Eng

lish. Ratio-

nated Doc-

tor. 2. 1. 2.

19 p. 127.

Potent est

dominus mi-

serere corda

sua in dol-

gentiam

dire. Non tamen quia aliquando irritum est, sed

semper verum est. Cyrillus epist. 22. 7. etiam

Directions to know the true Church, pag. 83. Non

intelligendi vinctas sed credenda simplicitas ru-

tissimas facit. Aug. Apostolus de iudais dicit. Reliqui

Dei habent sed non secundum scientiam: parvi

estis omnino exceptis quæ exat illis, quicunque in

verbo sunt scientes quid verum sit. Et pro animosi-

tate sua perversitatem, contra veritatem etiam sim-

plissimam dominantes. August. Vincens, epist. 41.

sauced. And the ground of this
his thus reasoning is, for that
we are not to doubt, but that
even in the Old Testament,
many of the Kings of Israel,
and other Idolaters likewise
were sauced, for because it
pleased God even in the hour
of death to turne their hearts,
causing them to cast away all
their vaine confidence they
put in their Idols, and to ap-
prehend that promise of God
as concerning that seed of
*Abraham which was to come
to wit, Christ, in whom all the
Nations of the world should
be blessed. 7 Hence proceede

The Preface.

our charitable censures of
 such of your Fathers, who li-
 uing in the darkensse of su-
 perstition, could not so well
 see the way to heauen, and to
 reformation in their life time,
 as their meeke hearts could
 haue wished. But as for those
 obstinate wretches, furious
 spirits, branded with the
 marke of the Beast, and there-
 fore firebrands of hell, too too
 headstrong in their erroneous
 opinions, as the Lord gaue
 them vp to a reprobate sense,
 that they should not receiue
 the loue of the truth and so be
 saued, and they now fly for it:
 So assure your selues, if yee in-
 sist in their steps and resist
 all good admonitions, you
 can neuer flye their punish-
 ment. For it is iust with God,
 that those which haue beene
parēs culpa, shall be also *parēs*
paua. Bee partakers of their
 finnes

7. e. 15. M. 6.

Mat. 23.

33

*Quos fami-
 lis culpa
 cerniquines
 per quosque
 punitur
 Gregor.*

The Preface.

a Mat. 3. 7

Iannes, you shall certainly, be
 sharers in their punishment.
 O then yee a generation of
 Vipers bee forewarned of the
 heauy vengeance, to come.
 Doe not with the deafe Adder
 alwaies stop your eares, to all
 godly and Christian admoni-
 tions, but take them at length
 to heart, and say not with
 your selues, Wee haue had
 ranke Papists to our Fathers,
 we haue had such as haue deri-
 ded and mocked your Ortho-
 doxe Religion, for our pa-
 ternes and presidents: for I
 dare boldly affirme in the
 words of our Saviour, that
unlesse yee repent and be conuer-
ted, you shall likewise perishe.
 Be not like them in Saint Au-
 gustine. *Verum est quod dicitis,* so
 professe all true, that wee say.
Non est quod respondentur, and
 that you haue nothing to say
 against it. *Sed durum est uobis*
tradi-

The Preface.

traditionem Patrum relinque-
 re, but it seemeth a hatred thing
 vnto vs to forsake the faith
 and tradition of our Fathers.
 For (consider it well in
 your hearts) why should your
 Fathers examples mislead you
 into error? O man's heart!

O what a senselesse part is this in
 you, that you should
 Your Fathers faults and errors to
 allow?

And not much rather to reforme your
 owne?

By shewing the defect which they
 haue shewne?

Shall the vaine conceit of
 your Fathers worth, weigh
 downe Gods holy Word?
 Will you conferre, nay pre-
 ferre man to God? If the Fa-
 thers of your bodies leade you
 one way, and Father of Spirits
 bid you goe another, haue you
 not learn'd to obey God rather
 then men? will you not grant
 that which reason hath al-
 waies

M. Scott
 Phylomy-
 thologie,
 p. 41.

Ezech 20.
18. 19. 20.
Quos Chris-
tus vocat
seruamus
manum
parat
reus
in dno
no asureb
vid Bern
Epist. 2.

The Preface.

*Demosth.
contra A-
ristocrat.*

*c Si non de-
dignentur
legere, ma-
le mihi*

*sir, ita enim
in tanta
causa iura-
re ausim,
nisi tandem
capiantur.*

*Petr. Mart.
Loc. com. c.
6. class. I.
sect. 14.*

*d Ab exspe-
randa est
intelligen-
tia, quae
pulsantibus*

*aperico, & querentibus demonstrabit, & petentibus
non denegabit. Hilari. in Ps. 123. Multum domino
de tua bonitate praesumo, quoniam tu ipse doces pe-
tere, querere, pulsare, & tu domine, qui subes pete-
re, fac accipere: consulis querere, & tu inuenire
doces pulsare, aperi pulsantis: & confirma me in fir-
mitate, restaura me perditum, suscita me mortuum,
&c. August. Meditat. cap. 39. sect. 9.*

waies held for certaine and
grounded truth, *Vincendum est
legibus non exemplis.* Go to
then, thinke not to throwd
your doings with your Fa-
thers exemplarie dealings.
For as it is well vttered by
the Heathen Oratour, *Impu-
denter est Oratio dicere, sic factum
est.* But let the bright and
cleere Law of God shine in
your hearts, let it dwell in you
plentifully in all wisdome,
here the Word of God from o-
thers, & reade it by your selues,
& pray to God for a right vn-
derstanding of it, marke it
well, ponder it in your heart,
and examine all your tenents

and

The Preface.

and courses by it, and then
the Lord opening your eyes
to see your owne misdoings,
and your Fathers mislea-
dings, you will confesse your
Fathers follies, wherein you
haue liued, and professe to
leauē them with all speedie
reformation in new obedience
vnto Gods holy will and
Commandements. And this
I pray God, that of his infinite
goodnesse, he will grant vnto
you, that so, by the conuer-
sion of your soules, his holy
Name may be glorified, his
Angels gladded, his faithfull
confirmed, your hearts com-
forted, and the borders of
Christs Church enlarged; and
that for the merits of Chrst Je-
sus, his onely true naturall
Sonne, our alone all-sufficient
Saniour and Redeemer. Amen.

And thus we will pray for you, and for all
those that are true Christians, and for the whole
Church of Christ, Amen.

The Preface.

*Demosth.
contra A-
ristocrat.*

*c Si non de-
dignentur
legere, ma-
le mihi*

*sir, ita enim
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non denegabis. Hilari. in Ps. 123. Multum domino
de tua bonitate presumo, quoniam tu ipse doces pe-
tere, quarere, pulsare, & tu domine, qui iubes pete-
re, fac accipere: consulis quarere, & inuenire
doces pulsare, aperis pulsantis: & confirma me infir-
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that for the merits of Christ Je-
sus, his onely true naturall
Sonne, our alone all-sufficient
Saniour and Redeemer.

AN

An Apologetique to
Christian Reader for the
worke in and about
the Translation

Gregor.
Nazian.
Monastich.
Herat.
Carm. l. 3.
od 6.
Recu. l. 8.

Hinc omne principium, huc
exitum.
Of all thy studies and intentions
That God be Alpha & Omega

DA veniam Scriptis
remembering that of the
pottle, 1 Cor. 12. 7. The ma-
festation of the Spirit is gi-
to euery man to profit with
The Spirit, that is the
and graces of the Spirit of
are bestowed vpon vs, not
but wrapped up in a Tophan
ble in the earth, but for the
festation. Whereupon the
the Greekes well expressed
and lights by one common
as Plutarch shewes in the
sation of that common

et iniquitate
diuina

iniquitate

the same, and what our Saviour
spake with a primary direction
to his Apostles: Vos estis lux
mundi, Ye are the lights of the
world, may in a secondary appli-
cation be affirmed of every Chri-
stian, or also Saint Paul would
not say, Among whom ye shine
as lights in the world. Now least
any one should exempt himselfe,
therefore every one is put in
the Text. For as there are none
furnished with all gifts, so there
are none but they have some gift,
and the doner will looke for his
owne with advantage. As every
man therefore hath received the
gift, so let him minister thereof
to others, for the good of o-
thers. Look not every one on
your owne things, but every one
on the things of other. A good
lesson for this inreaching and
Monopolizing world, wherein e-
very man is for himselfe, as the
proverbe saith, and as the A-
postle

The Attestation of a friend touching
this Booke, inserted in a Letter to
the Translator.

— In your Translation you have
laboured, that they that will read may
haue delight; and that they that are de-
sirous to commit to memory might haue
ease; and that all into whose hands it
commeth might haue profit. 2 M^o. 2. 2.

M. D. Esquire,
To his good Friend, T. V.

W^Hat Thou dost teach, by others heretofore
Hathlikewise bin But yet by no man
To the true use. That by thy godly care,
Thou and thine Author equally doe share.
Thou praisest him Translating, but if he
Vnderstood English he would more praise thee.
Thou to our Nation ha'st his Doctrine shew'd
Which to our vulgar else had not been known
As much by this thou get'st as ere he wou'd
England praise Vicars, Bachelors, Rectorians.

Mich. Drayton

The Epistle.

the apostle complaineth, Every man
seeketh his owne things, & none
the things of Christ Iesus. But
what saith the Scripture? Non
prohibet Euangelium nisi cu-
biditatem, non præcipit nisi
charitatem. The Gospel (saith
Austin) doth not prohibit any
thing more then increasching co-
munionnesse, it enioynes nothing so
much as dilating charitie. It is
the centre of a mans action,
himselfe. It is righte such, as a
great Scholler speaketh. Where-
fore, let vs attend then to the A-
postles rule, who wils, that every
one should seeke anothers weale,
he prescribes vs no other rule
then that, he himselfe walked in.
Non quero quid mihi vtile
ed quid multis, I seeke not
mine owne profit, but the profit
of many, that they may be saved.

By him that desires thy pro-
fit and proficiency in
knowledge and godlines.



The Contents.

- I. Amonition or Preface to Catholique.
- II. A Manuduction to Theologie.
- III. Briefe directions for Communicants.
- IV. The Summe of Divinitie.
- V. The Controversie touching Gods will.
- VI. A plaine and profitable method of Preaching.
- VII. The Gospel of Saint Thomas.

*Theologia
disciplina
est non con-
templatrix
sed practica
Syst Theol.
pag. 2.*

*is diuinas
scripturas
recte legit,
qui uerbis
parat in o-
pera. Ber.
Hec Philo-
sophia ge-
nus in af-
fectibus si-
tu verius,
quam in
sylogismis,
quia est
magis qua
disputatio.
De Theol.
in Paraclet.
ad Paulum
Christian
Philosoph.*

*Syst Theol.
pag. 4.*

is chalked out vnto vs
way as well of liuing here
nestly, as liuing hereafter
happily; as *Augustine* saith
in his Booke of true Religion
the first Chapter. The
course of liuing well and happy
consists in true Religion, where
we know the onely true God,
worship him in holy pureness.
For by Religion the soule
man, which before by sin
was seperate from God, be-
now reconciled, is againe
ed and re-vnited to God, from
whence Religion hath its
very name: For when we
live, as it were; that is, obli-
ge and bind ouer againe
soules vnto God, then we
empty our selues of all super-
stitious worship contrary
Gods seruice. So saith *Luther*
lib. 4. cap. 25. And thus we see
We are by the way of Religion
bound and obliged vnto God

whereupon it is called religion, not as Cicero will haue it, of reflection, but of religation, in as much as God doth hereby binde vs over to his seruice, whom it is our part so serue as our Lord, and to obey as our Father. For in very deed this is the duty of man, wherein the summe of all, and the summation of a blessed life doth consist. This is the very first step in wildome, to know what it is for God truly to be a Father unto vs, and him with all sanctity to worship and reuerence, obeying his will, and wholly deuoting our selues to his seruice.

Cal. Instit.
l. 1. c. 12. §. 1

Omnes promissum reuerantur Deum, paucissimi reuerantur.
Cal. Instit.
l. 1. c. 2. §. 2.

Which bee then the principal parts wherein Christian Religion, or the special actions wherein the worship of God standeth. There bee three of them, First, The meditation of the Word

Of Religion.

word of God, and consequently of faith in Christ our Saviour, which is especially comprehended in the word of God to whom wee must referre all in our meditation. Secondly The vse of the Sacraments instituted by Christ. Thirdly Invocation of Gods holy name ioyned with the love of God, and our Neighbour. Of the former and last part of Christian Religion, we have spoken else where, and at another time; at this opportunitie it is our purpose only to treat of the middle or second Branch of Christian Religion, or the service of God, and therein touching the vse of the principall Sacrament of the New Testament, namely the Lords Supper, which is called commonly the holy Communion, as also the Eucharist, that is, a most eminent sacrifice.

1. *Syst. Theol.* p. 10.

2. *Ibid.* p. 93.

3. *Ibid.* p. 105

& seqq.

4. *Ibid.* p. 116

5. *Ibid.* p. 117

Zanob. Cō-

fess. p. 483.

& Loc.

Commun :

Theol. 1. de

divinis no-

minibus &

proprietatibus.

Zanch. com.

2. de tribus

Elohim in

illud Ioan-

nis.

1. Ioh 5. 7.

copiosissime

Zan. com. 1.

Si non est

unus, non

est.

Tertul.

Deus est

unus imo si

disci potest,

What is God?

God is a spiritual Essence. First, before all, most perfect, eternal. Secondly, infinite. Thirdly, Almighty, of incomprehensible wisdom, goodness. Fourthly, mercy. Fifthly, justice, subsisting in three persons, the Father, the Son, and the Holy Ghost.

What are we to consider God?

Two things, the Essence and Person.

What, and of what sort is the Essence of God?

It is most simple; and one, so that God, in regard to his Essence, is simply one, as the Scripture witnesseth.

Deuter. 6. vers. 4. Hear, O Israel, the Lord our God. 1. Tim. 2. v. 5. One God, and one Mediator.

What is the Person of God?

It is the manner of being.

God, whereby Gods Essence is made relative, and respective; which relation notwithstanding neither multiplieth the Essence, nor diuides it into parts, which may in some sort appeare by the degrees of light and heate. For in the Sunnes *light*, there are certaine degrees, as morning or twi-light, and noone-light, or perfect sunne-shine. And yet for all those degrees, the light is the same. So in *heate* luke-warme, and scalding hot, though they make two degrees, yet they make vp but one numericallyl caliditie, which in a higher degree is in boyling water now, before being in the same water inclining to feruent heate, in a lower degree. So then, that we may apply this instance to our present purpose, in some resemblance, the Per-

vnissimus.
Bern.
Syst. Theol.
p. 14. contra
Tricheiras
& Mani-
chaos.
qum
ioyque
Iustin. Mar.
& Damasc.
Syst. Theol.
pag 19.
De Deo lo-
quus etiam
vera peri-
culatissimu
est. Arnob.
Syst. Theol.
p. 55. & 58.

ibid. p. 16.

In Deo est
aliquid & a-
liud non a-
liud est a-
liud vero.
Latinum.
Mere Deum
tam non ha-
bit hoc &
illud quod
non habet &
illa Bern.

Epiphanius,
testimonium
apost. ad
corinthios
capitulum
Naxianz
Qui nescit
Trinitatem,
iste ad tor-
dorem.
Mat. 3. Aug.
Syst. Tb p 46
vide etiam p.
35. & seqq.
Dicamus
tres sed non
a i prauici-

sons of the Deitie, or these di-
uerse manners of Gods being
do not multiply the Diuine
Essence, no more then the di-
uers degrees of heate or light
doe multiply the light or heate
so that I speake right when I
say there are moe persons in
the diuine Essence, but it can-
not be vttered without blas-
phemy, to say there are
God more Natures, or more
Gods then one.

How many persons are there
Three, the Father, the Sonne
and the Holy Ghost, which
proued by manifest Testi-
monies of holy Writ. Mat. 28. 19. Goe teach all nation
baptizing them in the name
(sc. by the Authority and ap-
pointment) of the Father, of
Sonne, and the Holy Ghost. Ioh. 14. 26. When that Comforter
shall come, whom I will send
you, from the Father, even the

Spir

*Christus est
Deus
adversus
contra Ariu
vilius
contra Apo-
linar.
adversus
contra Ne-
stor.
adversus
contra Eu-
tych.
Syst. Theol.
pag. 52. &
seqq.*

the Father, from whom the Sonne sendeth the holy Ghost. Whence I doe necessarily inferre, that these three manners of being in God are distinct: which being graunted, I shall easily proove this three-fold manner of being, or these three Persons in the divine Essence, to be that true God. For first, as touching the *Father*, the very aduersaries themselves yeeld, that he is truly God. And touching the *Sonne*, wee have manifest testimonies of the Scripture, *Rom. 9. 5. Of Whom* (namely the Israelites) are the fathers, of *Whom Christ came as concerning the flesh*, who is God above all, blessed for ever. If above all, therefore above those, who by reason of their excellent gifts are called Gods. That the holy Spirit is God, these Sentences of Scripture plainly proove: *Acts 5. 3.*

Peter

Peter saith to Ananias, *Why*
hast Satan filled thy heart, that
thou shouldest lye against the ho-
ly Ghost? And presently he ad-
deth vers. 4. Thou hast not lye
unto men, but unto God. There-
fore the holy Ghost is God.
 Another place is 1 Cor. 2. 10.
The Spirit searcheth all things,
even the profound things of
God. And the verse follow-
ing. For who knoweth the
things &c. Whence wee may
 thus reason, whosoever know-
 eth the secrets, the profound
 secrets of God; or which is
 all one, whosoever is omnisci-
 ent, is God: but the Holy
 Ghost is Omniscient. Ergo.
 The Major is evident, the Mi-
 nor is exp. ly in the text.
 Secondly, whatsoever is in
 God, is God: but the Holy
 Ghost is in God: Ergo. The
 Proposition is of certaine
 truth, for that God, who is a
 C 4 most

v. August.
Enchirid.
cap. 26.

most simple Essence, void of
all difference and composition,
cannot consist of any
thing which is not God. The
assumption is in the Text
1. 1. where it is said; As the
reasonable soul is in man; that
is, of the essence of man, so the
holy Spirit is in God. Hitherto
may that testimony 1 Cor.
16. be referred: Know ye
that yee are the Temple of God,
and that the holy spirit dwelleth
in you; where the latter words
do expound the former: for
it is all one, as if the Apostle
had said; Know yee not that
yee are the Temple of God,
seeing that the Holy Ghost
dwelleth in you, who is God.
But if the Aduersaries say
that the spirit is nothing else
saue the effects and gifts of
God, they are most manifestly
confuted, and confounded
by the words of the Scrip-

ture, 1 Cor. 12. 4. 5. 6. There are diversities of gifts, but the same Spirit; there are diversities of ministrations, but the same Lord, &c. And verse 11. All these gifts worketh that one and selfe same Spirit distributing, &c. Whence ariseth this argument; He that distributeth a gift, is not himselfe that gift that is distributed, but the Holy Ghost is the distributor of all those gifts: *Ergo*. The Proposition is cleare enough. The Assumption is plaine in the Text, where it is said, that the spirit worketh, and distributeth all those gifts. Another argument out of the same text may bee this: Hee that is endued with a will, hee cannot be a bare vertue or accident, but is a substance subsisting by it selfe, but the Holy Ghost, &c. *Ergo*. The Major is cleare: for whosoever

C5

wil-

willeth, he vnderstandeth, and whosoever willeth and vnderstandeth: hee must bee a substance by it selfe subsisting. The Minor is clearely set downe in the text, where it is said; The Spirit distributeth to euery one as he will.

I haue heard the doctrine concerning God, tell mee now besides what the holy Scripture is?

It is that testimony and witnesse which God hath giuen to Mankind, as touching his owne nature and will, and as touching those things which appertaine to the saluation of man.

How is the holy Scripture diuided?

Three manner of waies: first, by reason of the Time wherein it was revealed; secondly, by reason of that Authority it hath in proouing; third

*Enit principium essen-
di DEVS,
sequitur
cognoscendi
principium
VERBUM
DEI, non
alio
modo
Verbum
Christi, sed
alio
modo
Verbum
Christi. Syst.
Th p. 167.
Quis Scrip-
tura igno-
rat, Christi
ignorat.
Hieronymus,*

thirdly by reason of the *Mat-*
ter which it handleth.

*How is the Scripture divided
in respect of the time when
it was revealed?*

Into the Old and New Te-
stament. The Old Testament
therefore is that part of the
Scripture, which God reuea-
led to the first of Man-kind,
& people of the Iewes which
lived vntill the Ministry of
Christ, which hee reuealed, I
say, by the Prophets, as by
his Scribes and Notaries. But
the New Testament is called
that part of the Scripture
which God hath reuealed to
Man-kind after the birth of
Christ, by the Enangelists
and Apostles, as by his Pen-
men or Notaries.

*How is the Scripture divi-
ded, in respect of that autho-
rity it hath in proving?*

So it is divided into the
Bookes

de Scriptu-
ra, Zanch.

Confess pag.
482. stem

in illud
Pauli.

2 Tim 3:14
Rom 8:13

§ 199.

Abus illi

Abus illi

Abus illi

bookes which are Canonical
and those which are not Can-
onical but Apocryphall?

Which doe you call the Cano-
nical Bookes?

Those which are of un-
doubted authority, in proving
the Articles of Faith, or which
are the Square, and Rule of
our faith: for Canonical is
derived from Canon, which
signifieth as much as a Rule
or Square.

Of what sort are the Canon-
icall bookes?

Of two sortes, either of the
Old, or of the New Testa-
ment.

Which Bookes of the Old Testa-
ment are Canonical?

The Canonickall Scripture
of the old Testament is di-
vided into foure ranks; the first
containeth the five Bookes of
Moses; the second, those
Bookes which are called Hi-

tori.

Syst. Theol.
pag. 169.
item 173.

His consti-
tution, and
the nature
of the same.

Chrysost.

Syst. Theol.
pag. 182.

Historicall, as these; *Joshua*,
Judges, *Ruth*, the two Bookes
of *Samuel*, the two Bookes of
Kings, the two Bookes of the
Chronicles, the Bookes of *Es-*
dras, *Nehemiah*, *Ester*. The
third, Bookes which are writ-
ten in Verse, which are called
Poeticall, as these; *Job*, the
Psalmes of *David*, the *Pro-*
verbs of *Salomon*, *Ecclesiastes*,
and the *Song of Songs*: the
fourth comprehendeth the
Prophets, which are either
greater *Prophets*, in number
four, or lesser, to wit, twelue.

Which Bookes of the New
Testament are Canonick?

The Canonick Scripture
of the New Testament is di-
vided into the History of the
Euangelists, the *Acts* of the
Apostles, the *Apostles Epistles*,
and the Prophecy, or *Revela-*
tion of *John*.

Which are called Apocry-
phall

37th Theol.
pag. 190.

phall, or not Canonica?

Which are not of infallible truth and authority in proving the Articles of faith, and consequently which are not the Rule, and Square of our belife, but containe precepts of life, and historical instructions.

Which are those Apocryphall Bookes?

Among the Bookes of the Old Testament, as wee have before said, there are some found not to bee Canonica, such as the Booke of Tobias, Iudith, Wisedome, which falsly is ascribed to Salomon; Ecclesiasticus, or Syracides, the third and fourth bookes of Esdras, all the Bookes of the Maccabees, Baruch with Jeremy his Epistle, the Prayer of Manasse, the fragments of Ester, the additions to Daniel, as is the Song of the three Children, the

the Historie of *Susanna*, the
Historie of *Bel* and the *Dragon*. None of all these Bookes
are to be found in the Hebrew
tongue, in which Language
onely God would haue the
Bookes of the Old Testament
to bee written, neither were
they written by the Prophets,
or any person immediately
called of God. Neither doth
Christ, the Euangelists, or the
Apostles cite them at any
time: and to conclude, there
bee many vntruths in them.
Wherefore when the Papists
vrge any thinge out of these
Bookes against vs, wee
must answer, that those
Bookes containe not the in-
fallible Word of God, and
consequently that they haue
no firme force, or validity in
proving.

*How is the Scripture diui-
ded, in respect of the
matter*

matter it handleth?

Into the *Law* and the *Gospel*: for that part of Gods Word is called the *Law*, wherein wee are taught what we ought to *doe*, but the *Gospel* is that part of Gods Word, wherein we are taught what we ought to *beloeue*, and consequently wherein wee haue the remission of our sinnes

I haue heard sufficiently, touching the diuision of the Word of God, & pray you also instruct mee in the proprieties of it.

That will I willingly doe, so I first admonish you, that hereafter wee shall alwaies take the holy Scripture for the Canonical Bookes onely, and not at all for the Apocryphall.

What is the first propriety of the holy Scripture?

The first propriety is, that

it derives all its authority from God alone, not from the assembly of godly men, which is called the Church.

*Syst Theol.
pag. 171.*

How prove you this?

I prove it by these reasons: first, the testimony of God hath not any authority from men. The Scripture is the testimony of God alone; *Erge*. It hath none authority from men; yea, the most holy men that bee; and consequently not from the Church, which is nothing else but a company of godly and sanctified men. The force and pith of the argument you shall finde, 1 *Iob.* 5.9. *If wea receive the witness of men, the testimony of God certainly is greater.* Secondly, that must needs be before the Scripture in naturall order, of which the authority of the Scripture dependeth: But the Church is not before the Word

Word of God: *Ergo*. The Major proposition is evident, because that which dependeth of another, must needs come after that, on which it dependeth. The Minor is thus proved: That which is gathered, governed, regenerated by the Word, or by the Scripture, that is in order after the Scripture. But the Church. *Ergo*. The Major is plaine, the Minor is proved by 1 Pet. 1. 23. *Wee are regenerated, and borne anew by the word of God.* James 1. 18. *He hath begotten us by the word of truth.* 1 John 1. 20 *Which by their word shall beleue in me.* Thirdly, the foundation of any building depends not on the rooffe, or vpper roomes, which are built vpon the foundation, but contrarily those same vpper roomes, and the rooffe depend vpon the foundation: but

the Word of God is the foundation: *Ergo*. The Maior is plaine in it selfe. The Minor is confirmed by that, *Ephes. 2. 20. You are built vpon the foundation of the Profets and Apostles*. The Papists object to vs that place, *1 Tim. 3. 15. Where the Church is said to be the pillar and ground of truth*. Whereto we answer, that this argument is sophisticall, or a fallacie, commonly called a *Dicto secundum quid a dictum simpliciter*: For the Church, is not called the pillar and ground of truth, in regard of it selfe, but in regard of Christ the head, who is that corner stone. And further it is so called, in regard it is the keeper of the Scripture, forasmuch as God hath made the Church onely to haue to doe with the treasure of his Word, and in the Church, as on the pillar and doore.

Obi.

Ans.

I

Syst. Theol
pag. 121.

doore of his house, or pallace, he hangeth those holy Tables, which euery man must go thither to read. No otherwise then the Magistrate hangeth vp on pillars, and gates of his Court, Tables, containiug in them his Lawes and Decrees, to the end that his Subiects may there read them, as in a publike place. Lastly, the Church is called the Pillar of Truth in this respect, because that God vseth the testimony of the Church as his instrument, and meanes for the proposing, teaching, and expounding of the holy Scriptures vnto men: for the Ministers of the Church are the conseruers of truth, and the interpreters of the Scriptures, yet not so, as if the authority of the Scripture did depend on them, but because God vseth them as his seruants and Ministers

nisters to propound, and to
beate into the memories of
men his holy Scripture; euen
as a Prince vseth a Cryer for
the promulgation of his lawes
vnto his Subjects. And here
take this similitude with you:
a man goeth to the Vniuersi-
tie, as vnto the very shop and
store-house of Learning, yet
hereupon it followeth not,
that the truth of that learning
we are taught there in the V-
niuersitie, doth depend on the
authority of the Vniuersity.
Besides, this must also be ob-
serued, that whatsoever the
Papists say, touching the au-
thority of her Church aboue
the Scripture doth nothing at
all profit them, but that they
manifestly beg the point in
question, whilest they thus
argue: The Church hath au-
thority aboue the Scriptures:
The Pope of Rome is the
Church:

Church : *Ergo.* For suppose wee grant them their Major (which notwithstanding is false, as wee haue manifestly proued) yet they are neuer able to prooue their Minor, as shall bee showne anon more distinctly.

What is the second propriety of the word of God, or the holy Scripture?

*Syst. Theol.
pag. 176.*

That it bee intire, perfect, and sufficient to saluation, which is proued by that, *1st. 20. 30.* Many other signs did Iesus which are not written in this Booke; but these things are written that you may beleeue, that Iesus is the Christ, that Son of God: & that you beleeuing, might haue life by his name. Out of which place thus reason: That which is written, that by it wee may beleeue in Christ Iesus, and obtaine eternall life, that

say, is sufficient to life eternall: But the Scripture is so written: *Ergo*: Against thence I thus argue: The holy Scripture was written to this end, that wee might beleue in the Sonne of God, and get eternall life: *Ergo*: Whatsoever Word is not written, profiteth or auaileth vs nothing to faith, & to eternall life: which must diligently bee noted against the error of the Papists, which say, there are two wordes of God, the one written, the other vnwritten: vpon which pretence they will needs obtrude vnto vs Traditions, which they call Apostolicall, the Decrees of the Popes, and the custome of the Church: Of which the Council of Trent in the fourth Session thus speaketh: *Whosoever doth not with like affection of mind, reuerence the Traditions*

*Quod non
legi, usur-
pare non
debet Amb.
Non sum
aliorum ser-
monum dis-
cipulus, nisi
caelestium.
Origen.*

tions of the Church, as hee doth
 the holy Scriptures, let him be
 accounted a Bar against the
 Traditions, first, note the suf-
 ficiency of the Scriptures. Se-
 condly, this argument: The
 Traditions of the Church
 either agree with the holy writ
 or they dissent from it. If they
 be consonant to it, then they
 say the selfe same thing. If
 the Scripture saith, and so do
 the Tradition: for that ought
 not in all reason to be done
 twice, which may bee per-
 formed by few. Or they dissent
 from the Scripture (as all
 Traditions of the Popes,
 namely, that Tradition, where-
 by the Cup in the Lords Sup-
 per is prohibited to be ad-
 ministered vnto the lay people
 and such like). And if they
 disagree with the Scripture
 they cannot fill vp the Scrip-
 ture, for that which is rep-

nant to any thing, doth not
fill vp, but rather quite over-
throw it. Another testimony
of the perfection of the holy
Scripture is most manifest, in
the 2 Tim. 3. 16. *The whole
Scripture is given by inspiration
from God, and is profitable to
teach, to reprove, to correct, to
instruct; that the man of God
may be perfect, and perfectly in-
structed to every good worke.*
From whence wee may frame
these arguments. First, the
Scripture is a *totum*, an intire
thing: *Ergo*, it is perfect; for
a *totum* is that, which wanteth
no necessary parts. Secondly,
that which sufficeth vs for do-
ctrine, for reprove, for cor-
rection, and instruction, that
is full & compleate: for there
is none that can shew any
thing besides, whereunto the
Scripture should bee profita-
ble. But the Scripture is suf-
ficient

*Adoro ple-
nitudinem
Scripturae.
Tertul.*

feriunt to those things: *Ergo*.
 Thirdly, that which maketh
 man perfect, and furnished
 every good worke, that same
 must needs be perfect: but the
 Scripture doth so, *Ergo*. The
 Maior is therefore true, be-
 cause there is no effect which
 is more perfect then its cause,
 or because a perfect effect pre-
 supposedh the cause to be per-
 fect, and nothing can give
 that to another, which it hath
 not it selfe, if the Scripture
 therefore make men perfect,
 then it must also be perfect.

*What is the third property
 of the holy Scripture?*

*Syst. Theol.
 pag. 199.*

That in the Articles of
 faith, which are necessary for
 saluation it bee plaine, easy,
 and perspicuous; easie, I say
 and perspicuous; first, in re-
 spect of them to whom it
 ought to bee a light for the
 saluatiō, according vnto the

2 Cor. 4. 3. If our Gospell be hid,
 it is hid to them which perishe:
 whence it necessarily fol-
 lowes, that the Gospell is not
 hid, but cleare, and open to
 those which doe not perishe, as
 Peter saith. 2 Pet. 1. 19. You
 doe well, in that you attend to
 the word of the Prophets, as un-
 to a light that shineth in a darke
 place. Psal. 119. 7. 8. The word
 of God is cleare. Psal. 119. 105.
 The word of God is a light to
 our feete and steppes. Secondly,
 the Scripture is easie, as it is
 an instrument, which it hath
 deriued to it from the princi-
 pall guide, the holy Spirit.
 who is that true teacher and
 interpreter of the Scripture.
 Ioh. 14. 26. The Advocate
 which is the holy Ghost, he shall
 teach you all things. 1 Ioh. 2. 27.
 That anointing, that is, the
 holy spirit, teacheth vs of all
 things. Also Ioh. 16. 13. When
 I shall be gone, I will send the
 Spirit of truth, which shall
 abide with you, and shall
 teach you of all things, which
 I have said unto you.

*Syst. Theol.
pag. 201.*

that Spirit of truth shall come, he shall lead you in all truth. Lastly, it is easie, if that in the handling of it wee vse convenient meanes, and expound one place by another, according to the rules of good and lawfull exposition, which you may read in the 201. page of my Systeme of Divinitie. If then any shall demand, who hath the authority to interpret the Scripture, if the Pope of Rome be he? I answer, that every one is the best interpreter of his owne words, whereas therefore the Scripture is the Word of God, and of the holy Ghost, and not of the Pope of Rome, therefore the holy Spirit hath the authority to interpret, as that true advocate and teacher of verity. But why then doth the Bishop of Rome challenge to himselfe this authority to interpret the
Scrip-

Scriptures? I answer, because he knowes well enough, how bad his cause is, and therefore dares not submit his Tenents to the Word of God, or the Scripture, if it be rightly vnderstood, and therefore will he wrest, and stretch the scriptures at his owne pleasure. Touching which poynt, I would haue you note the words of a certaine Apostate from the faith, Casper Schepius Papist, who is now at Rome with the Pope; hee in that Epistle he wrot touching his defection from vs yn. o the Papists, about fixe yeares agoe, set out at Ingolstadium, in the 24 page, saith thus, The summe of all controuersies betwixt the Catholikes and the Lutherans consists in these two things; that besides the holy Scripture, the Traditions of the Apostles, and of the Church, are
D 3 neces

necessary to bee beleened. And
 that the holy Scriptures shew
 selues, neither can, nor ought to
 be interpreted of any with auar-
 icy, saue of the Catholike Ro-
 man Church. In which I do de-
 strayes, if one be once perswaded
 and tested, hee will easily yoke
 & ioyne himselfe to the Church
 of Rome in the rest of the chief
 points of faith: For if I were in
 dispute with the Heretikes, I
 haue any article of faith, it may
 needs be that there be somewhat
 set downe in the Bible, touching
 my opinion, or that there bee so-
 mething at all to be found for it.
 If there be nothing in the Bible for
 me, presently then I say, that
 was wont so to be observed by tra-
 dition from the Apostles, in the
 Church of Rome. But if there be
 somewhat contained in the Bi-
 ble, touching mine opinion, and
 the Heretique will interpret it
 another way then might seeme

my turne, then presently I oppose
to him, the Church of Rome,
that it hath so interpreted it, so
that every Dispute might be so be
reduced to these two heads. Thus
saith he. And truly this is it
that the Pope of Rome labors
for, that hee may wrest the
Scripture as seemeth him
good; and then it is, as if any
offering to fight with ano-
ther, and the weapon should
be a sword, he would fight up-
on this condition, that hee
may be suffered to wield his
adversaries Sword as hee
will. And so is it likewise, as
if any would have a fault in
Law, tryed before the Judge
according to the Lawes, but
upon this condition, that it
may be lawfull for him to in-
terpret the Law on his owne
side; just so the Pope doth for
his faith, I will dispute with
you out of the Scripture; but

Syst. The.
pag. 174.
item. p. 203.

so, that it may bee lawfull for
me to interpret the Scripture
on mine owne behalfe. I
would haue this also noted
that if the Papists demaund
who is the Iudge in the con-
trouerſies of faith? Wee an-
ſwer, that the chiefe and high-
eſt Iudge of controuerſies of
faith, is he who is the Author
both of faith and of the ſcrip-
ture, to wit, the holy Ghoſt.
According to that of Ioh. 16.
8. *When the Comforter ſhall*
come, he ſhall reprove, he will
iudge the world of ſinne. And
then only the Scripture to bee
the Law and Sentence of this
Iudge, according where unto
iudgment muſt be given con-
cerning controuerſies of faith,
as it doth manifeſtly appeare
by Ioh. 5. 45. *There is one who*
reproveh you, even Moſes, in
the writings of Moſes which
give iudgement againſt you,

and yet more manifestly, Ioh.
12. vers. 48. He that receiveth
and receiveth not my words, but
one that iudgeth him. This
word, &c It is not true there-
fore which the Pope of Rome
saith, that hee is the chiefe
Iudge and decider of contro-
versies: for he is not fit to bee
a iudge who is accused and
found guilty of depraving
and falsifying the Word of
God.

I have heard you sufficiently
about the former sort of
knowledge of Christian
Religion, or touching the
principles of Divinitie, to
wit, God and Gods word:
Now I desire to bee in-
structed in the second kinde
of knowledge, arising from
the former, that is, touch-
ing the parts of this hea-
venly Doctrine which doth
spring from the doctrine

D-5 which

*Which is of God and of the
holy Scripture?*

You tell mee right, and I
perceiue you well vnderstand
the method and progresse,
which ougth to be obserued in
vnderstanding the doctrine of
Religion, and therefore now
will I instruct you touching
the parts of Diuinity or Chri-
stian Religion.

*How many parts hath the
secondarie or deriued know-
ledge?*

Two: whereof the forme is
of the end it selfe, the latter is
of the meanes that leade vs to
that end.

*What is the end of Diu-
initie?*

Saluation, or life euerlast-
ing.

*How many waies is the sal-
uation of man considered?*

Two manner of waies: ei-
ther as it is perfect and com-
plete,

pleate, or as it is but *begunne*
and imperfect: or, either in
respect of the *life to come*, or of
this *present life*.

*What is perfect and eternal
salvation?*

It consisteth in three things.

Syst. Theol.

pag. 110.

First, In most absolute per-
fection of body and soule. Se-
condly, In that vntterable
ioy wherewith wee shall tri-
umph before God, the holy
Angels, and godly men. Third-
ly, In that most euident Maie-
stie, glory, and honor, where-
in wee shall triumph over
death, Sathan, sinne and sin-
full men. And this is that
which Peter saith, 2. Peter. v.
4. *We shall be made partakers,*
saith he, *of the diuine nature,*
of diuine perfection, ioy and
glory. And Phil. 3. vers. 21.
Christ shall transforme our base
body, that it may be like the glo-
rious body of Christ. Esay. 64.
vers. 4.

1. Cor. 15. 52
1. Cor. 15. 54
1. Cor. 15. 55
1. Cor. 15. 56
1. Cor. 15. 57
1. Cor. 15. 58

vers. 4. 1 Cor. 2. vers. 9. The things which the eye hath not seen, nor the ear heard, nor entered into the heart of man to conceive, are those which God hath prepared for them that love him.

My book is imperfect salutation
or that which is begun

It is a taste of eternall sal-
uation, or that comfort and
joy of conscience which we
haue in this life arising from
the forgiveness of our sins, and
from that confidence we haue
towards God, whom we cer-
tainely know to be reconcil-
led unto vs by Christ Iesus
so that no calamity whatso-
uer can be able to separate
from his loue, no not death
it selfe, or that anxiety and
troupe which usually wee feel
the houre of death. Of this
Apostle speaketh, Rom.
ver.

uerſ 1. Therefore being iuſtified by faith, we haue peace, &c. a ioyfull and merry conſcience in the very miſt of calamity and death, Rom. 8. verſ. 35. Who ſhall ſeperate us from the loue of Chriſt? ſhall oppreſſion? ſhall anguiſh? &c.

we ſee now what the end is, I might expect to reape from ſuch heavenly doctrine, which how much the more is deſirable, ſo much the more I long to know the meanes, by which I may be conducted to this end?

The meanes whereby thou maiſt com to this moſt deſired end, are two. Firſt, the knowledge of thy miſery. Secondly, of thy redemption out of that miſery.

The former part of this heavenly ſcience touching the diſeaſe of the Soule, how may I come by the right know.

Partes The
ologicæ dūa,
vnde dicitur &
ſupradictum
Naxionem
ſyſt Theol.
pag. 212

17. 1. 1. 1.
17. 1. 1. 1.
17. 1. 1. 1.
17. 1. 1. 1.

knowledge of my misery, or
of the fores of my soule?

If thou shalt weigh well
with thy selfe these foure
things. First, that which went
before thy misery. Secondly,
the efficient cause of thy mise-
ry. Thirdly, the parts of thy
misery. Fourthly, the exem-
plary cause, or glasse wherein
thou hast represented vnto
thee thy misery.

What is that which went be-
fore the misery of man-
kind?

That happy and blessed e-
state wherein man was inue-
sted by God before his fall, or
the Image of God which was
in man.

What is the image of God in
man, or rather. What
was it?

It was nothing else but that
absolute and perfect estate be-
fore the fall, consisting in the
per-

*Quanto vi-
demus ma-
iora fuisse
bona, qua
amissimus,
tanto gra-
uiora cog-
noscamus
esse mala
in qua inci-
dimus. Pr.
fin.*

*Syst. Theol.
pag. 218.*

perfection of the *understanding* and the *will* of man, and further in the *maiestie* of man whereby he farre excelled all other of the creatures; or, that I may speake yet more plaine-ly, the Image of God in man was either *prime* and principall, or *secondary* and depending of the former. The *prime* Image was both in his miade and in his body. In his *body* there was perfect health and safety. In his *mind* there was *understanding* without error; *will* without staine of sin. That other Image which *pepended* or arose from this, was that *maiestie* and alacritie was in man, springing from the perfection of his body and soule; touching which, the Scripture speaketh, Gen. 1. v. 26. *Let vs make man according to our Image, and according to our likenesse*: Ephes. v. 4. 24.
Paul

De imagine Dei
Zanch. com.
3. pag. 678.

Syst. Theol.
pag. 224.

De libro arbitrio
Zanch. Loc.
Com. 3. item
com. 4 p. 37.

A' d'p'ntis lei
ph'ous and
l'can d'ni

Nazianzē.

Paul calls true righteousness and holiness the *Image of God*. Hitherto must be referred the whole doctrine touching the state of Man before the fall, and touching his living in Paradise, anent which you may read Gen. i. ver. 27. 28. 29. and all the second Chapter of that Booke.

What is the cause of mans miserie?

Syst. Theol.
pag. 233.

The fall of our first Parents or the defection of *Adam* and *Eve* from God in their first state of innocency, which was by eating of the forbidden fruit.

What haue we to do with the fall of Adam and Eve, seeing then wee had no being at all?

Adam and *Eve* did represent all mankind, and therefore they had giuen them felicity and the Image of God

for all mankind; wherefore in regard, they by their offence lost that which they had received for all mankind, they lost it not in themselves alone, but in all their posterity. Even as if a King should give any one some Priviledges for himselfe and his posteritie, and he that had these Priviledges granted, should be attainted of Treason against the King, then surely he himselfe should loose all those priviledges which hee had gotten of the King, and his posterity should get no benefit of them neither.

And was this so great a matter to bite an Apple, and so ease of it?

The eating of the Apple was a most grievous offence, not in regard of the Apple it selfe, the losse thereof was but small, for there were Apples good

*V. Aug. En-
chirid. ad
Laurēt ca.
45. & 46.*

*Qui man-
ducauerunt
ut essent
quasi Dei,
perdiderunt
quod erant
facti homi-
nes immor-
tales.
Augustin.*

good store in Paradise: but because that eating flowed and issued as it were from the fountaine of most horrible sinnes, to wit, from pride, and thereby affecting the seat of Maiestie of God, and so he came guilty of high treason against Gods Maiestie. God mockingly casts man the teeth, Gen. 3. 22. *Behold Adam is made like vnto one of vs*, that is, hee is made as we were one of the persons in the Sacred Trinity. Another fault is *unbeleefe*, in that our first Parents did not beleue Gods words to bee true, when he said, *in what day soeuer ye shall eat of it, yee shall die the death*. But contrarywise, in that they readily beleueed the Diuell who spake vnto them by the Serpent as by his instrument, and told them, *that they should not dye at all*, and so they

they gaue more credit to him then vnto God. The third sin is *contemptuousnesse, and disobedience*, for wee ought to obey God in all his commands, euen in those which wee thinke are but of little reckoning. The fourth sinne is *unthankfulnesse*, for man was created after the likenesse and Image of God, and therefore it was his duty to obey Gods Commandements in token of his thankfulness for the benefit. The fift and most grievous sinne was that *apparent reuolt and falling from God to the diuell*, namely when man went about to attaine to bee like vnto God by the Counsell and helpe of the diuell, and so conspired as it were with the diuell against God.

I haue also heard of the cause of misery, or of the diseases of the soule, tell mee now fur.

* Syft. The.
pag. 247.

*Geminum
peccati for-
male, pug-
nantia cum
lege & or-
dinatio ad
penā, vrsin.
d. 1. q. 1. l. 1. in
iniqua,*

i Ioh. 3. 4

*Est delictum
factum con-
cupitum
contra le-
gem Dei.*

Augustin.

*De peccato
Zanch in e.*

3. Genes.

rom. 4. pag.

1. & seqq.

item rom. 6.

pag. 73.

8. Th. p. 251.

*Nihil pec-
cato origi-
nali ad pra-
dicandum
notius, nihil
ad intolls-
gendum se-*

And further, what bee the parts
of our misery?

They bee two: Sinne, and
the punishment for sinne; for
in these two things our misery
consisteth. First, that we are
sinners: And secondly, that
we for sinnes are lyable to
temporall and eternall pu-
nishments.

What is sinne?

* It is a stepping aside
from that rule of perfection
and righteousness which God
requireth at our hands. Or, it
is whatsoever is repugnant to
the Law of God.

What sorts of sinne be there?

Two: Originall & Actuall

What is Originall sinne?

It is that staine had corrup-
tion of humane nature, of the
vnderstanding & will of man,
whereby a man euen from his
very birth is carried, and ha-
led along to sinfull actions;

of this sin speaketh the Scripture, Gen. 6. 5. The imaginations and thoughts of mans heart are only euill continually: Psal. 51. 5. In iniquitie was I formed and conceived, and in sinne hath my mother brought mee forth: that is, My sinne was conceived and borne with me. Rom. 5. 12. By one man sinne entered into the world, and death by sin. Also; By the disobedience of one man, many were made sinners.

What is Actuall sinne?

It is that obliquitie or prauity, by which the actions & doings of a man, are carried in a course contrary to the Law of God, or else when a man offends against the will of God, not only in inclination and pronenesse, but indeed it selfe.

I haue heard of the former part of mans misery, namely, of sinne; What is the other

cretius.

August.

Peccatum originis est carentia iustitia originalis debita inesse.

August.

Peccatū originis est, quod trahimus à natiuitate per ignorantia in mente, & per concupiscentia in carne.

Hugo.

Sth. p. 208. Committendo quæ voluntur vel omittendo, quæ mandantur, nam boni viri est non tantum recte agere, sed etiam recte ociari.

other part of humane misery?

The punishment of sinne.

How many kinds of punishments for sinne be there?

Two: Temporary and eternall.

Temporary punishment what is it?

*Syst. Theol.
pag. 225.*

It is that misery which man endures in this life, as poverty, disgrace, diseases, and at the last, death it selfe, which is called, the wages of sinne. Rom. 6. 23.

What is eternall punishment?

*Syst. Theol.
pag. 136.*

It is that unspeakable sorrow, torment, and disgrace which the damned shall suffer in hell with the diuell and Angels.

I conceive now the part of mans misery. shew me the exemplary cause which by as in a glasse, I may come to the knowledge of my misery?

The

The glasse wherein we may perfectly see our misery, is that high and strict rigour of the law of God, both in exacting that righteousness, which wee are neuer able to performe, and also in threatening most grievous punishments which they must abide, which do not satisfie the Law of God, either by themselves, or by another.

¶ Hence may we know the rigour of Gods Law?

First, euen by every Commandement of the Decalogue, of which wee cannot in this life performe so much as one perfectly: the summe of which Commandements are contained in those words, which Saith *Matbew* hath, Chap. 22 Luk, 10. *Thou shalt loue the Lord thy God, &c.* Secondly, by those grievous comminations, which are added to these
Com-

*De Laps
Zanch Cō-
fess. cap. 10.
item Loc.
Com. 5. itē
com. 4. pag.
185. & seqq.*

Commandements : Cursed is
 euery one that abideth not, De.
 Deut. 27. 26. Gal. 3. 10. This
 then is our greatest misery,
 that wee cannot satisfie the
 Law of God, fithence wee are
 not able nor apt of our felues to
 thinke any good 12 Cor. 3. 9. and
 consequently that according
 to Gods word we must be cur-
 sed both in this life, and in the
 life to come, vnlesse wee can
 obtaine from the great mercy
 of God, redemption and re-
 mission of our finnes ; which
 is another thing, euen an ex-
 cellent remedie against our
 misery, that this heavenly
 discipline setteth out vnto vs
 and which wee meane now
 to handle.

The Second part of this celestiaall Science, which is touching the freeing of Man from his misery, that is, from sinne, and the punishment of sinne.

I know well my misery, I would gladly know how I may bee freed from this misery, or what remedie there is for these diseases of my soule?

The remedy is two fold, either *primus* and independant, or *secundarius*, and depending of the former.

What is the prime, or independant remedy?

It is our free predestination and election, whereby God hath decreed from all eternity, to redeeme and saue everlastingly some certaine
E men

Syst. Theol.
pag. 296.
De prede-
stinazione.
Zanch. rom.
2. p. 476.
& segg.

item Ad-
scollone 1.
pars. p. 183.
¶ 599. ¶
pag. 279.
¶ 599.

utah.

De gratia
salutis son-
te Zaneb.

Loc. Com 4.
stem tom. 8.
pag. 120.

Disputare
vis mecum?
mirare me-
um ¶ ex-
clama, O
altitudo!
Augustin.

men by his Sonne, of which
these sayings of the Scripture
beare witness: Ephes. 1. 4. 1.
He hath elected vs in Christ be-
fore the foundations of the world
were laid. Hee hath predestina-
ted vs, whom hee might adoe
for sonnes in Christ Iesus, ac-
cording out of the good pleasure of
his owne will. Rom. 8. verse 30.
Whom hee hath predestinated,
them also he called. Rom. 9.
I will haue mercy on whom I
haue mercy; therefore election
is not in him that willeth, nor
in him that runneth, but in
him which sheweth mercy, Psal. 135.
16. Acts 13. vers. 48. As
so many of them as were pre-
destinated vnto life eternall be-
lieued, Mat. 20. vers. 16. There
are called but few elected.

I haue heard as touching
prince remedie of our
ry, to wit, election vnto
eternall, now instruct

the other kinde or remedie?

That is divided into three heads: First, Redemption. Secondly, Iustification. Thirdly, Sanctification.

What is Redemption?

It is the setting of vs free from sinne, and the punishment of sinne, wrought by Christ Iesus, the Sonne of our Redeemer.

How many things offer themselves to be considered about our Redemption?

Two: the efficient cause, or Authour of Redemption: Secondly, the object of it, whereunto Redemption appertaineth.

Who is our Redeemer?

In Iesus Christ: for he is made vnto vs of God Wisedome, Righteousnesse, Sanctification and Redemption. 1 Cor. 1. 30. 1 Tim. 2. 5. There is one Mediator betwixt God and man,

De Redemptore, Zanch Confess. c. 11

even the man Christ Iesus.

How many things are to be considered in Christ our Redeemer?

Two: his Person, and his Office.

How many things are there to be considered in the Person of Christ?

Two: to wit, the parts of it, and their Union.

Of how many parts doth the person of Christ consist?

Of two: the diuine nature, and the humane. And this I p. one, that Christ consisted on these two Natures, because he is true God, and true man. That he is true God, we haue spoken before, when we proved the Sonne to be God. And truly that there is another Nature in the Sonne of God besides the humane nature, may be proved by two manifest arguments, the former where

Syst. Theol.
pag. 312.

whereof is this: In what person soever there is made a distinction and limitation, so that one thing is attributed to it, by reason of one part, and another thing agreeth unto it, by reason of another part, in that person of necessity there must be two natures; but in the Person of Christ there is such a limitation. *Ergo*. The Minor is proved out of Rom. 1. 3. where the Apostle saith, that *the Same of God was made the seede of David according to his flesh*. Whereupon it necessarily followeth, that there is another thing in Christ besides his flesh; for when, as I say, that man is immortall according to his soule, it must needs follow, that there is some other thing in man beside his soule; for every limitation, argueth a diversitie in that which is limited. The o-

then argument is, to whom many things are attributed, which can in no wise agree to humane nature, in him there must needs be another nature or essence distinct from the humane nature. But vnto Christ many things are so attributed: Ergo. The Minor is proved by that, Iohn 8. verse 58. *Verily, Verily, I say vnto you, Before Abraham was, I am.* This can by no meanes be vnderstood of the humane nature, because Christs Natiuitie was two thousand years after *Abraham*. That trifling exposition which the *Samosatenian* Heretikes giue of this place, before *Abraham* was, to wit, the Father of the faithfull, I am, is altogether vnsound, and not sounding with the text, neither with the scope and intension of Christ in this place; for hee was to
 answer

answer to the obiection of the Iewes, who had said in the verse going before, *Thou art not yet fiftie yeares old, and hast thou seene Abraham?* Now what an answer should this haue beene, if he had said, Before *Abraham* was the Father of the faithfull, I am: for that should haue beene as ridiculous an answer, as if when one should say to me, thou art not yet forty yeares old, and hast thou seene *Sigismund* King of Polonia? and I should answer, Before my sonne shall get a sonne, and be a father, I am; would not all laugh at such an answer, giuen to that question? and that Christ is Man, it needs no prouing, because all grant it.

Why is not the sole humane Nature of Christ, called a Person as well as euery one of vs be called persons?

Persona est

1. *substantia*

2. *singularis*

3. *intelligēs*

4. *Non pars
alterius.*

5. *Non sus-
cepta ab al-
io.*

6. *In com-
municabilis*

Syst. Log. l. 1

cap. 5.

*Totus totū,
me assump-*

sit ut totū

mihi salutē

gratificare

tur: quod

n. in assup-

ribile est

incurabile

st. Lamb.

Syst. Theol.

pag. 320.

Although the humane Na-
ture of Christ consisteth of a
soule and a body, euen as we
doe, notwithstanding it can-
not subsist a part by it selfe,
without adioyning it to the
diuine Nature, whereas we
can subsist euery one by him-
selfe seuerally; otherwise hee
is like vnto vs in other things,
sinne onely excepted, as the
Scripture witnesseth, Heb. 1.
verse 14. *Because therefore*
the children are partakers of flesh
and blood, euen Christ also was
made partakers of them. And
verse 16. *He tooke not the An-*
gels, but the seede of Abraham,
whereupon hee ought to bee made
like vnto all his brethren in sub-
stance; namely, according
to his soule and body: Which
may bee obserued against the
Ubiquitaries, who conceiue
there was another kind of hu-
mane substance in Christ, then

such

such as we haue; namely, such
a one as can bee in one, and
the selfe same instant of time,
euerie where in all places both
in heauen and earth, and so
they confound the diuine and
humane Nature one with the
other.

*I haue heard what has the
parts of Christs person;
now shew me what is the
union of those two parts in
Christs Person.*

It is that indissoluble knot,
whereby the humane Nature
is so surely tyed vnto the di-
uine, and the diuine Nature
so linked to the humane, that
of them two is made but one
Person, and that those Na-
tures for euer cannot be dis-
ioyned the one from the o-
ther.

*What are we to consider in
this union?*

Two things, to wit, The

Es

cause

Syst. Theol.
pag. 313.

Assumpsit
quod non e-
rat, non a-
misit quod
erat. Aug.
De Incar-
natione.

Zanch. tom
2 pag. 16.
C. 199.

Syst. Theol
pag. 316.

Kennic
id est in
morte
et in
vita.
Cyrill.

cause of the Vnion of the two
Natures in Christ; and then
the properties of this vnion?
What is the cause of the
vnion of these two Natures
in Christ?

The conception of the hu-
mane Nature in the Virgin
Marys wombe wrought by
the Holy Ghost, and then the
Natiuitie and Incarnation,
whereby after that most strait
coniunction of the humane
Nature with the diuine in the
Virgin Marys wombe, the
man Christ was borne and
brought forth into this light.
See Syst. Theol. pag. 313.

How many properties has
Christ?

Three: First, that it is ex-
ceeding fast and sure. Second-
ly, that it cannot possible be
dissolued. Thirdly, that by
reason thereof, those things
that agree only to the one Na-
ture,

ture, are notwithstanding attributed to the whole Person, because of either of those two natures. See *Syst. Theol.* pag. 330.

I have heard as touching the Person of Christ, now it remains, that I be instructed in the Office of Christ, and first of all that you tell me how the office of Christ is called generally?

It is in generall tearmed the Office of a Mediatour.

What is a Mediatour?

Generally a Mediatour importeth such an one as doth reconcile the party offending to the party offended, which reconciliation consisteth in these three things. 1. The Mediatour must make intercession for him that hath grieved the party offended. 2. He must satisfie the party offended for the iniurie and wrong done.

*Solus proprietas
transque na-
tura, sus-
cepta est a
maiestate
humilitas,
divinitate
infirmis,
ab atermi-
tate mor-
talitas. Leo.
Vid. Per.
Lumbard.
l. 3. sens. di-
stinct. 21.
Syst. Theol.
pag. 326.*

*Non medi-
ator homo
prater de-
itatem, non
mediator
Deus pra-
ter huma-
nitatem seu
inter diui-
nitatem so-
lam & hu-
manitatem
solum me-
diatrix est
humana
diuinitas
& diuina
humanitas
August.*

dope. 3. He must promise and likewise provide that the offender shall not offend any more. And therefore when we say Christ is a Mediatour, it is as if wee say that Christ is that Person that hath appeared God, whome mankind by their sinnes had most grievously offended, and who hath giuen satisfaction to the Iustice of God by his Passion and Death, who prayeth for sinners, and applyeth his merit vnto them by faith, who regenerateth them by his holy Spi. it, that they may begin in this life to hate sinne, and to bee warie that they offend God no more.

Of how many sorts is the Office of Christ our Mediatour?

Of three sorts: Prophetical, & e. rdotal, & Regal, in regard whercof our Saniour is called Christ.

Christ, i. e. anointed and appointed vnto this triple Office, because in the Old Testament by Gods owne command, there were anointed *Profets, Priests, and Kings.*

Which is the Prophetickall Office of Christ, and in what doth it consist?

It consists in two things. 1. In the Office of teaching: And 2. In the Efficacie of his teaching: for Christ is called a Prophet. 1. Because he hath revealed God and Gods will vnto Angels and vnto men. For God could no otherwise be knowne, then by the Son, according vnto that: *Iohn 1. 18. The Sonne who is in the bosome of the Father, he hath revealed him vnto us.* 2. Because he hath appointed and preserved in his Church the Ministry of the Gospel, and bestoweth on his Church able Teach-

Syst. Theol.
pag. 313.

Teachers and Ministers, fitting and furnishing them with gifts necessary for teaching, Ephes. 4. vers 11. Christ hath giuen some to be Prophets, other to be Apostles, and Teachers. 3. Because hee is powerfull by the Ministerie of the Word, and inclineth the hearts of such men as are elect, to beleene and obey the Gospell, Luk. 24. vers. 45. Then he opened their understanding, that they might understand the scriptures. A&S 16. vers. 14. The Lord opened the heart of Lydia, to attend vnto those things which were spoken by Paul.

Which is the Priestly Office of Christ, and wherein doth it consist?

It consists in three things.

First, in the purging of our sinnes. Secondly, in the vertue and applying of that Purgation. Thirdly, in his Intercession.

Syst. Theol.

pag. 340.

cession for vs : for as the Priest in the Old Testament had two Offices, the one to make attonement for sinne, and the other to pray for the people. So likewise the Priestly Office of Christ heerein consisteth. First, that hee should offer himselfe as a Sacrifice to his eternall Father for our finnes. Secondly, that he should make Intercession for vs vnto his eternall Father.

What are there to be considered in the first part of Christs Priestly Office, so wit, in the satisfaction for our finnes?

There be two: namely, the causes or meanes whereby Christ wrought this expiation, and so satisfied for our finnes; and secondly the Proprieties of that Expiation.

What be the causes by which

which Christ wrought this
expiation?

These be of two sorts, ei-
ther *Prims*, or arising from the
prime causes.

What is the prime cause?

Syst. Theol.
pag. 342.

The obedience of Christ in
that he humbled himself, and
was subject to the Law, to the
end that he might satisfie for
vs, who had broken the Law.
According to that, Rom. 5.
verse 19. As by the disobedi-
ence of one man, to wit, of A-
dam, many were made sinners: so
by the obedience of one, to wit,
of Christ, many shall be made
righteous.

*What is the other cause a-
rising and springing from
this prime cause?*

It is two-fold. The *Passion*
and the *Death* of Christ.

*Of what sort is the Passion
of Christ?*

It is of two sorts. *Exter-
nall*

nall, and Internall.

*What is the Externall Pas-
sion?*

It is both that anguish
which Christ endured in his
most Sanctified body ; and al-
so that ignominy and shame
which hee sustained for our
sakes.

*What was the Internall
Passion?*

That wonderfull sadnesse,
and heavinesse, which Christ
felt in his soule for our sinne ;
Of which it is said, Mat. 26. v.
38. *My soule is heavy even unto
the death*, where, by death he
vnderstandeth not only cor-
porall death, but eternall, as
if he had said, my soule is as
heavy and sorrowfull, as their
soules are which must for ever
be damned.

*How many were the torments
of Christ in soule?*

Two.

Which

*Dum pa-
ti plus est*

*quam om-
nes homines
in omnem
aeternitatem
pati.*

Syst. Theol.
pag. 348.

*Audi utrā-
que vocem,
tum carnis
infirmā,
Pater, si
possibile sit,
transeat a
me calix :
tum promp-
ti animi,
Non tamen
ut ego volo
sed ut tu
vis fiat.
Ambros.*

Which is the former?

The former was in the Gar-
den, before he was apprehen-
ded and led to publike iudge-
ment : for there beganne hee
to bee affraid of himselfe, lest
God should leaue and forsake
him, whom he then beheld as
one who was grieuouſly of-
fended for the finnes of Man-
kinde, and consequently who
was extreameſly angry with
him that had taken and trans-
lated vpon himselfe the finnes
of the whole world.

*Whereby doe you know the
greatneſſe of theſe torments,
and ſufferings in the ſoule of
Chriſt?*

By two tokens. Firſt, in that
Chriſt there needed Angels to
comfort him, and to hold him
vp, leſt being too much affraid
by that horrible ſight of the
angry and wrathfull God, hee
ſhould haue fainted. See Luk.

22. v. 43. and hence it was that hee vttered that speech, *My soule is heauy vnto death, euen to eternall death.*

What is the other token of those most grievous torments in the soule of Christ?

His bloody sweat; for this was a manifest signe that all the naturall forces in Christ were much weakened, and as it were bound from doing their Office, by reason of that great torment and terrour, so that nature could not keepe the blood any more in the veines, but was faine being coniealed, and clotted, to cast it out as it were, and drine it to the exterior parts, of which great violence and terrour, the like example can no where be read in any History.

Which is the other suffering or torment of Christ in soule?

The

The latter was that which a little before his death hee felt vpon the Crosse, when he strove against that temptation of his perpetuall separation and obiection from the face of God, whereupon he sent forth that dolefull cry, *My God, my God, why hast thou forsaken mee?* where by a *Metonymy* he calleth that fearefull temptation (wherewith those are wont to be troubled whom God hath cast from his sight, and quite forsaken) *desertion* or *forsaking*. For requisite it was that Christ should endure such a temptation, that hee might deliuer vs from eternall damnation.

I haue seene the passion of Christ, now tell me his death?

The death of Christ, is the separation of his Soule from his Body, whereby hee satisfi-

sied for, and purged our sins
and deliuered vs from eternall
death. And so much the very
shedding of blood and water
out of Christs side did mani-
fest, of which *Iohn* speaketh,
Iohn 19. ver. 34. *One of the*
Souldiers (saith he) *perced his*
side, and presently issued out
blood and water; by the blood,
Christ signified that our sins
were ransomed, and satisfied
for: by the water, that we are
washed from the filth of our
sinnes.

It followeth now in order that
you instruct me as touch
ing the proprieties and be-
nefits of Christs Passion, tell
me therefore what is the
first proprietic of Christs
Passion?

This it is, that it was alto-
gether necessary, in regard that
mankinde could no way else
be freed from eternall death,
but

but by the death of the Sonne
of God : And that for *this* rea-
son, because the most high God
is most iust, and therefore ne-
uer remitteth sinnes without
satisfaction ; sithence, that by
nature hee hateth sinnes, and
can in no wise indure them:
for he that is iustice, most e-
minently, cannot away with
iniustice, euen as the fire can-
not abide water. As it is said,
Psal. 5. vers. 4. *Thou art
a God that willest wicked-
nesse.* Againe, plaine places of
the Scripture doe testifie the
same. Rom. 8. vers. 3. *The
which was impossible to the
Law, that hath God done by sta-
ding his Sonne, i. e. that which
by no other meanes could
haue beene performed, was
done by the death of the Son
of God, Heb. 2. v. 14. There-
fore because *the children are par-
takers of flesh and blood,* hee also*

in like manner was made partaker of them, that he might abolish by death him that had the power of death, that is, the Devil; and in the ver. following, and might set at libertie those which through the feare of death were subiect vnto bondage all their life long: that is, that hee might redeeme those which otherwise should haue perished eternally, vnlesse Christ had wrought their Redemption. And truly if there had beene any other way to haue satisfied for sinne, then that might haue beene performed, either, by our selues, or by some other creature. But wee could not haue done this for our selues. First, because whatsoever good we doe, wee doe already owe it vnto God, and that which we owe vnto God is not the price of Redemption or satisfaction: but it is due

due debt. Secondly, because we adde somewhat to the score of our debts every day, and therefore we can neuer be able to satisfie and pay them. And that wee daily adde sinne vnto sinne, See 1 Iohn 1. v. 8. Psal 130. v. 3. Math. 6 v. 12. Math. 18. v. 25. Thirdly, because sinne is a wrong and iniurie to God, and so an infinite euill, and therefore also deserueth either eternall punishment, or one equall thereunto, out of which (if it had beene laid vpon vs) we could neuer haue beene able to haue freed ourselues. No other creature could satisfie for vs; for example, Not the Angels first, because man, and no other creature may be punished for that sinne man had committed, the Iustice of God requiring that it should be so, as it is said, Ezech. 18. verse 4.

That

That soule that hath sinned, even
that shall die. Secondly, Be-
cause no creature, no not the
Angels are able to escape and
free themselves out of eter-
nall punishment. Whereupon
it followeth, that it was re-
quisite, that he who should sa-
tisfie the Iustice of God for
our sinnes, should bee truly
God, and truly man. Man he
was to bee, because man had
sinned, and therefore Gods
Iustice so requiring, he that
should pay and smart he must
be man, as it is said, Heb 9.
22. *Without shedding of blood,
there is no remission of sinnes:*
wherefore that Christ might
shedde blood, it was meete he
should be man. And he was to
be God too: First, that by the
power of his diuinitie, he
might vndergoe the infinite
anger of God against the sinn
of mankinde, with which an-

F

ger

*Homo debuit
sed non
potuit,
Deum potuit
sed non de-
buit, &c.
O sapientia
potens at-
tingens v-
bique forti-
ter! O po-
tentia sapi-
ens, dispo-
nens omnia
suauiter!
Bern.
Non satia-
bar dulce-
dine mira-
bili, conside-
rare alti-
tudinem
consilii tui
super salu-
tem gene-
ris humani.
August.*

*Opus si ie
exemplo,
gratia sine
merito, cha-
ritas sine
modo. Bern.
O felix cul-
pa, qua talē
Et tantum
meruit re-
demptorē!*

ger Christ should certainly
haue beene ouerwhelmed, if
hee had beene but bare man;
Because *God is a consuming fire*,
Deut. 4. vers. 24. and there-
fore as man hee desireth the
cup of his Passion might bee
taken away from him, as be-
ing that which hee could not
beare, as he was man: And as
man hee cryeth out vpon the
Crosse, *Ob God, why hast thou
forsaken me?* Secondly, It was
needfull that he should be tru-
ly God, who would satisfie for
our sinnes, that his suffering
and punishment might be of
infinite worth, and so equi-
lent to eternall damnation.
For, because we by our sinnes
had deserued not only *Tempo-
rall* but *Eternall* punishment,
it was necessary that hee who
would take in hand our deli-
uerance, should vndergoe
the temporall punishment.

lone, but the eternall too; the *Eternall*, not by reason of the extent and *continuance* of it, but in value and *equivalence*, that is, his punishment was to bee equivalent to eternall punishment, or to haue an equall proportion with eternall punishment. But no mans punishment can equalize eternall punishment, but only of him who is himselfe eternall, who is truly God, whereupon the Fathers said very rightly and deuoutly. *For God to suffer, it is more then for all men to bee damned eternally.* Thirdly, Because the satisfaction must needs haue been of infinite worth and value, to the end it might sufficiently serue for the purging and ransoming of all mens sinnes. But none there is that can worke such a satisfaction of infinite value, vlesse hee himselfe

bee infinite, that is, God.

*What is the second propriety
of Christs Passion;*

That it was truly *expiatory*,
and *satisfactory*, that is, our
sinnes by vertue of Christs ex-
piation were forgiven vs.
Which must bee noted, 1,
against the *Samosatenians*, who
blasphemously say, that the
Passion of Christ was only *ex-
emplary*, that is, that Christ by
his Passion would giue vs on-
ly an example to obey God in
all things, and to beare the
Crosse which God shall lay
vpon vs patiently, as Christ
before vs patiently did beare
his Crosse. This dangerous
doctrine, that throweth our
consciences headlong into
the pit of despaire, arose from
no other spring, then the de-
niall of the God-head of the
Sonne of God. For, because
there was none could satisfie
for

for our finnes, except he were God, as we haue also a little before proued, and the *Samosatenians* deny Christ to be truly God, therefore no far lie was it, if they thought, that the Passion of Christ was not satisfactory but only exemplary. But to their blasphemies wee oppose; First, the Diuinity of the Son of God, proued and euicted already by euident testimonies, to wit, when we concluded this necessarily, that Christ who suffered for vs was the Sonne of God, and hence it will follow that his suffering was of infinite valour, and consequently, that it was satisfactory. Secondly, most apparent testimonies of holy writ, Esa. 53. vers. 4. *Hee himselſe carried and bare our infirmities truly,* and vers. 5. *He was tormented for our finnes, and hee was*

broken for our iniquities, Rom. 5. vers. 9. Now then being iustified by his blood, wee shall bee saued. 2 Cor. 5. vers. 18. All these things are of God, who hath reconciled vs vnto himselfe by Iesus Christ, and vers. 21. He made him who knew no sinne to be sinne for vs. 1 Tim. 2. v. 5. 6. There is one God, one Mediatour of God and men, euen the man Christ Iesus who gaue himselfe, a price of our Redemption: an example is one thing, and a price or ransome is another thing. Galat. 2. vers. 20. The Sonne of God hath giuen himselfe for me, for if righteousnesse be by the Law, then Christ died without a cause; as if hee had said, Christ dyed to that end, that by his death hee might bestow on vs righteousnesse, in satisfying Gods Iustice thereby for our offences. But there is a very plaine place,

place, Gal. 3. ver. 13. Christ redeemed us from the curse of the Law, when hee was made a curse for us: for it is written, cursed is hee that hangeth on the tree. 1 Iohn 1. verse 7. The blood of Iesus Christ, the Sonne of God, purgeth us from all our sinnes. 1. Iohn. 2. verse 2. Hee is the propitiation for our sinnes. These are most pregnant places of Scripture for this point, whereunto wee may adde this argument. If the Passion of Christ was but exemplarie, surely he would neuer haue cryed out with a loud voice, *My God, my God, why hast thou forsaken me?* for those words are not set downe as an example for vs to follow, nay rather we ought to doe quite contrary to them, even to haue alwaies sure confidence in God, and neuer to thinke, or cry out, that we are forsa-

ken of him, as it is said, Rom. 8. vers. 15. wee must cry *Abba Father*, in thee doe I settle my soule. Againe, if the Passion of Christ was *but exemplary*, how were then the Fathers saued which were before Christ, and so had not his example? and how was the thiefe saued, that could not imitate Christ in his example, whereas he was now hanged on the Crosse as wel as Christ, and that before his conuersion. Secondly, this same propriety of Christs Passion must be noted against all such, as attribute the purging of their sinnes, and the merit of the forgiveness of them to almes-deeds, or other works of their owne: for if so be that there is no remission of sinnes, but by shedding of blood, as wee haue shewn before, and almes-deeds, or other workes, euen the

the best of the shed no blood, certainly then by no works of ours whatsoever can there bee wrought expiation or remission of sinne.

What is the third propriety of Christs Passion?

That it was most sufficient, neither neede wee any more expiation: which is proued by that, Heb. 9. v. 26. Now was he in the end of the world made manifest by that offering up of himselfe once to take away sinne. And verse 28. Christ was once offered up, that hee might take away the sinnes of many. And yet more euidently, Heb. 10. 12. This man after the offering of his sacrifice, sitteth for ever at the right hand of the Father. And vers. 14 By his one oblation; that is, by that his oblation, which only is most perfect and sufficient. Now that is said, Col. 1. 24. I fulfill the

Per Christum hominem iustissime satisfactum pro genere humano. Bellar. lib. de ascens. ment in Deum, grad. 13. cap. 3.

Objection

Soluti.

*in rubrica
Christi sunt
duplicia
quadam
modum
in carne
sua, quada
modum
in membris
qua sunt
Christi, quia
membrorum.
Zanch.*

*Omnes
sanctorum
afflictiones,
vel sunt
maiores,
quibus pu
niuntur*

*remainders of Christs suffering
or passion in the flesh; It must
not be so vnderstood, as if the
Passion of Christ were not of
it selfe sufficient, but needed
some addittament to fill it vp:
but there, by a Synecdoche, the
Passions of Christ hee calleth
all such, as the members of
Christ were to suffer: as if he
said; I must also indure those
afflictions, which Christ shall
feele in his members, as he ex
pressely annexeth; I fulfill the
remnant of Christs Passion in
the flesh, for the body of Christ
which is his Church: that hee
might plainly shew, that hee
spake not of that passion
which Christ suffered for our
sinnes, but of the crosses and
afflictions which the Church
must sustaine in this world,
which Church by a Metapho
ricall kind of speaking is the
body of Christ. And this which*

we haue spoken about the sufficiency of the passion of Christ, we must note againe against the *Papists*, who teach and say, that expiation and purging of sinne, is partly by good workes, which shall bee confuted in the doctrine of Iustification, partly by the *Mass*, which shall likewise bee confuted in the point of, and concerning the *Lords Supper*, and partly by *Purgatory*, which (say they) is a fire, in which the soules of men after this life are tormented with temporall paines, and are purged from sinnes, and from which the soules of such as are aliue by fauour and by prayers, may be deliuered, as the *Councell of Trent* saith in the fifth *Session*. Against which obserue these reasons: *First*, in the sacred Volume there is no one testimony of

Purga-

peccata, vel
 sanguinis
 quibus probatur fides
 vel
 usque
 quibus confirmatur
 doctrina,
 & de his loquitur.
 Melanct.

Calu, Instr.
 l. 3. c. 5. s. 6.
 & Jegg.

Obiecti.

Solut.

Purgatory, nor not so much as one example of any one that was in that *Purgatory* fire. *Ergo*, it is a meere invention of their owne braine; They vrge a place, 1 Cor. 3. verse 13. where it is said, that by the fire shall be made manifest, and proued, euery mans worke of what sort it is. But they apply this to *Purgatory* very foolishly: for the Apostle speaketh as touching the edification of the Church, and saith, that the time shall come, when it shal be tryed and examined, how much euery one hath profited in edifying the the Church, by the word of God, and the holy Spirit, which two he calleth fire, by a *Metaphor*. Hee addeth further, Verse, 15. He shall be sauued but euen as it were by the fire: where abiding still in the *Metaphor* and similitude, he saith,

saith, that not all those who haue not edified a right, shall straight way bee damned for euer, but that they shall suffer a tryall in their owne conscience, because they haue not so faithfully discharged their Office as they should. Secondly, obserue two manifest sayings of the holy Writ, wherein you shall finde but two places only that must bee in the next world pointed out vnto you, the one for the blessed, the other for those, who are eternally damned. Mark. the last. 16. Iohn 5. 24. *Verily, verily, I say vnto you, who so heareth my word, and beleeueth in him that sent me, shall not come into iudgement; and by consequence not into Purgatory, which is a part of Iudgement; but shall passe from death to life. Reuel. 14. vers. 13. Blessed are they henceforth which dye in the Lord,*

Lord. Henceforth ; that is, from the very moment wherein they dye. There is also a plaine place. Luke 23. 43. where Christ saith to the thiefe ; To day shalt thou bee with mee in Paradise : whereas he (if any) needed this Purgatory fire.

I have heard sufficiently, as concerning the first part of Christs Priestly office, namely, the purging away of our sinnes ; tell me what is the second part of the Priestly Office of Christ ?

It is that effectuall application, whereby Christ doth apply that his purging performed by him vnto the faithfull, so that by it they may obtaine remission of sinnes, reconciliation and peace.

What is the third part of this Office of Christ.

It

It is his intercession for vs
What doe you meane by intercession?

I doe not meane any Prayer, or suite, whereby Christ would get vnto vs againe the the fauour of God, as one man is said to interceed for another, that he may procure him somewhat; but I vnderstand, first that perpetuall value and vertue of the Sacrifice of Christ, namely, in that Christ presenteth his passion, which he suffered for vs, vnto the eternall Father. Secondly, the Fathers consent resting in this Passion of Christ, contented and agreeing, that this Passion of Christ shall be of force for vs for euer.

Which is the third Office of Christ?

His Regall Office: for Christ is not only a prophet & a priest vnto vs, but he is also a King.

In

*Syst. Theol
pag. 359.*

*In what points consisteth the
Regall Office of Christ?*

In foure: *First*, in that hee
gouerneth the Church by his
Spirit, and by his Word; and
doth not only shew vnto vs
by his Word what we ought
to doe, but by the worke of
the Spirit in vs, enableth vs to
doe them. *Secondly*, in that
he defendeth vs against our
enemies, Satan, Sinne, and
Death, that they haue no po-
wer to hinder our saluation.
Thirdly, in that he beautifieth
his Church with excellent
gifts, and appointeth the Mi-
nisterie of his Word, making
men obedient vnto his owne
ordinance. *Fourthly*, in that
at the end of the World he shall
appeare to bee Iudge of all
men, and shall condemne the
wicked to eternall punish-
ments, but shall make the good
to shine with eternall glory.

*Syst. Theol.
pag. 368.*

I doe already conceine the office of Christ what it is, & and of how diuers sorts it is: now I would haue you tell mee what the obiect is about which Christ exercises this his Office?

It is the Church.

How many waies is Church taken?

Two waies: in a large, or in a more strict signification.

What is the Church taken in the large acceptation?

It is the multitude or company of all such men, as haue the word of God preached vnto them, in which company there bee many Hypocrites which doe not beleeue truly, and therefore are damned for euer.

What is the Church as it is strictly taken?

It is that number and company of men, which are elect of

Calm Instit.
lib. 4. ca. 1.
De Ecclesia. Zanch
Miscellan.
2. part pag.
51. & seqq.
item Confess. cap. 23.

Syst. Theol.
pag. 371.

Syst. Theol.
pag. 383.

*Non perue-
nit ad pra-
mia Christi
qui relin-
quit ecclesi-
am Christi.
Cyp.
Non Deus
hunc pater
est, cui non
Ecclesia
mater.
Lact. Nō m-
fuit, cuius
miser est ad-
f. 2.
Nazianz.*

of Christ by faith vnto eter-
nall life. And this company
is wont to be parted into two
rankes, the one *Militant*, the
other *Triumphant*. That com-
pany of the elect and godly, is
called the *Militant Church*,
which remaineth yet on earth;
but the *Triumphant* is that
company of the faithfull that
is already in Heauen. And so
the rule of the Fathers is to be
vnderstood: *He shall neuer be*
a member of the Church Tri-
umphant, that hath not beene a
member of the Church Mili-
tant. But whereas the Church
is diuided into the *visible* and
invisible Church, that is no true
diuision to speake properly,
but only a distinction of mem-
bers respects in the Church.
For the Church is said to be
visible, in respect of the men
themselves which are in the
Church, and may bee seen.

and invisible, in respect of the
internall graces, to wit, of
faith, and other gifts of the
holy Spirit, which are not so
obvious to the senses. Which
must be noted against the Pa-
pists, who would have the
Church to bee a glorious ap-
pearing company, which may
by the very senses be pointed
out, and acknowledged by the
externall pompe of ceremo-
nies, as *Bellarmino* affirmeth.
*The Church is as visible, as the
common wealth of Venice.* Con-
trary whereunto our Sauiour
speaketh, Luk. 17. 20. *The
Kingdome of God commeth not
with observation*; where it is
apparent enough out of the
Text, hee speaketh of the
Church in this world, namely,
that it shall be no such glori-
ous company, as should bee
knowne by externall ceremo-
nies and observations, or by
solem-

solemnities, apparrelling of
Senatours, of Counsellors, and
other such like.

*What are to be considered
about the Church?*

The Head, the Members,
and the Proprieties.

*Who is the Head of the
Church?*

*Syst. Theol.
pag. 374.*

Christ alone is the Head of
the Church, as well of the Mil-
litant, as the Triumphant,
which is confirmed, first by
apparent testimonies of holy
writ, Ephes. 1. 12. God hath
put all things under the feet of
Christ, and hath appointed him
over all to be the Head of the
Church, which is the body. And
Ephes. 4. 15. Christ is the head
by whom the whole body is con-
nected and knit together. Col. 1. 18.
Christ is the Head of his Body,
the Church. A like place there
is Col. 2. 19. It is proved
secondly, by reason, because

every head ought to infuse vigor and lively vertue into all the members, as our head, for instance, infuseth lively spirits into every part of our body for sense and motion : but Christ alone can infuse that lively vigour into the members : *Ergo*. True (say the Papists) Christ is the Head of the Church, but he is the *invisible* Head, therefore there is neede of another *visible* Head, who must bee Christs Vicar on earth, and *Peter* the Apostles Successour; to wit, the *Pope* of Rome. Whereunto we answer, that in this strange doctrine of the *Papists*, there are contained many puddles of error. The first error is, that Christ hath neede of a Vicar, or Deputie on earth, whereunto wee oppose these arguments. *First*, there is no Vicar, but implyeth the weaknesse

Obiect.

Soluti.

I

nesse of the principall Regent, or Gouvernor. For therefore Kings haue their Deputies, because they bee but weake men, not able to looke vnto all their Subiects by themselves, but Christ is an omnipotent King. Secondly Hee needeth a Deputie, who cannot vpon all occasions be euery where present with his Subiects, but Christ is alwayes euery where present with his members, as hee promisseth Matthew, 28. 20. *Where soeuer two or three are gathered together in my name, there am I in the midst of them*: that is, immediately am I present with them, as the Hebrew phrase teacheth. The second error is, that they thinke it a righteous thing for some one man, and he a Bishop, or Minister of the Church, to attribute vnto himselfe this power,

2
*Ego fidentur deo,
 quia quis-
 quis se vni-
 uersalem
 sacerdotem
 vocat, vel
 vocari desi-
 derat, in e-*

bee the vniuersall Head and
Gouernour of the whole
Church, whereunto wee op-
pose these Arguments: *First*,
because Christ doth plainly
forbid primacie in the
Church, Matth. 20. 26. Luke
22. 26. *Secondly*, because the
Apostles themselues, diui-
ded the Office of the Apo-
stleship, among themselues,
for that they saw, that one
man could not bee ouer all
Churches. As the Scripture
witnesseth, Galath. 2. 7. 8. 9.
where *Paul* saith; *When they*
saw that the Gospell of uncir-
cumcision was committed vnto
me, as the Gospell of Circumci-
sion vnto Peter: and when
Iames, and Cephas, and Iohn,
which were counted Pillars,
knew of the grace giuen vnto
me, they gaue vnto me and Bar-
nabas the right hands of fellow-
ship, that wee should doe the Of-
fice

latione sua
Antichri-
stum pra-
currit.
Greg. Mag.
Calu. Instit.
lib. 4. cap. 6.

3
*Planū est,
 Apostolis
 interdictur
 dominatus,
 Bern.
 Quicumque
 desiderane-
 rit prima-
 tum in ter-
 ra, inueniet
 confusionē
 in calo.
 Distin^{ti} 40
 cap. multi.*

Office of the Apostles among the Gentiles, and they execute the same Office among the Jewes. Thirdly, Moses, who was a farre greater man then the Pope, could not beare the burden of iudging the people of Israel alone, but was constrained to part it, as it is Exod. 18. much lesse therefore can the Pope gouerne the whole Church. The third errour is, that they saine Peter to haue bin Head of the Church, whereas not withstanding, Christ flatly forbiddeth Peter and his other Apostles, to seeke after this Head ship, and secondly, Paul to the Gal. 2. 7. in plaine tearmes saith, that James and Peter and John were counted, or thought to be pillars, that is, by an erroneous conceite they were taken to be such by them, who might by the abuse of that

tle; decoin the *Galathians*.
They obiect that place, *Mat.*
16. 18. Thou art Peter, and vpon
in this Rocke, super hanc Pe-
tram, will I build my Church.
Whereunto wee answer, that
hee saith not, and vpon thee
(*Peter*) will I build my
Church; but wee say, this is
the intention and scope of
Christs speech, namely, to
commend the confession of
Peter, which hee setted out
by a *Paronomasia*, i.e. allusion
vnto the name of *Peter*; as if
he said, I rightly set vpon thee
the name of *Peter* (see the first
Chapter of *Iohn*, where Christ
gaue *Peter* his name) because
thou in the name of the other
Apostles, hast made such a
confession, and vttered such a
doctrine, as vpon which, as it
were on a Rock my Church
shall bee builded. First then,
Christ commendeth *Peter*, &

G

in

Objection.

Solut.

Tu es Pe-
trus & su-
pra hanc
petram,
&c. sapius
ex posui, vt
super hunc
intelligere-
tur, quem
confessus est
Petrus di-
cens, tu es
Christus fi-
lius Dei vi-
us. Non e-
nim dictum
est ei, Tu es

*Petra, sed
tu es Pe-
trus. Petra
autem erat
Christus,
quem con-
fessus. Simo
dictus est
Petrus.
Aug.*

in the person of *Peter*, all the Apostles, for that they beleeued Christ to be the Sonne of God. Secondly, hee sheweth the profit and fruit of that confession, to wit, for that this doctrine and confession was to bee the foundation whereupon Christs Church should bee built, so that it should neuer bee ouerturned by Satan. Otherwise that *Peter* neuer vnderstood these words of himselfe, as if he were that stone or Rocke, vpon which the Church is reared, he himselfe professeth openly, 1 Pet. 2. 4. where he saith, that Christ is that very stone, vpon the which the Church was to bee built. The fourth errour is, that they take for certaintie, that *Peter* was Bishop of *Rome*, and consequently, that hee was *Rome*, which not withstand-
ing

ing is vncertaine, neither can it be firmly proued, that *Peter* was euer at *Rome*, but the contrary; for that place which before wee cited; *Gal. 2.* is very remarkable; namely, in that *Paul* did so deuide the Apostleship, and part it with *Peter*, they shaking hands on the motion, that *Paul* should goe to the *Gentiles*, to conuert them, and *Peter* should labour in the conuersion of the *Jewes*. This promise, the right hand being giuen vpon it, *Peter* should haue broke, if hee had gone to *Rome* to conuert the *Gentiles*; neither doe we reade that two Apostles went into the same Citie, especially, it being so farre off, to preach the Gospell. Wherefore si-
thence by the confession of all, it is apparent, that *Paul* preached the Gospell at *Rome*, what neede was there that

Peter should come thither, especially at the very same time. As the *Papists* say that they were both at Rome in Nero his time. II. Out of the last Chapter of the second to Timothy. v. 16. In my first defence, saith Paul, when I appeared before Nero, there was none that stood to mee, but all forsooke me, I pray God it be not laid to their charge: But if Peter had then been Bishop of Rome, as the *Papists* will haue it, what disgracefull thing had it been and vnworthy a Bishop to forsake his brother and his owne companion? *Bellarmin.* saith, that Peter was at that time gone abroad to visite the Churches. But wee answer, that it was not meete that he should goe away, then when hee should haue assisted his brother, but should rather haue put off the visitation vnto

to some other time, which hee would haue done, doubtlesse, if hee had beene at Rome. Again I say, that *Bellarmin.* coines that answer of his, because he neither backs it with any place of *Scripture*, nor of any *Historian*, but speaketh it out of his owne braine. I I I. This may be concluded by the circumstance of time, for they say that *Peter* was 25 yeares at Rome, and 7 yeares at *Antiochia*, which make 32 yeares, and yet they say that *Peter* was crucified at Rome vnder *Nero*, and that hee came to Rome the 2 of *Claudius* the Emperour. Now *Claudius* raigned but 13 yeares, and *Nero* 13, so that both their Regiments lasted but 26 yeares; how then could *Peter* come the 2 of *Claudius*, and continue 27 yeares Bishop of Rome, and yet be crucified vnder

*Secundum
Hieronym.*

der Nero? IV. We say, that *Eusebius* and *Hierome* who are of that opinion, doe not agree with themselves; yea, and *Hierome* especially manifestly contradicts himselfe. For when as hee in one place had said, that *Peter* was crucified vnder *Nero*, afterward expounding those words of Ch. *Mat.* 23. *Luk.* 11. 49. Behold I send unto you Prophets, &c. Flatly affirms that *Peter* was crucified by the *Jewes* at *Ierusalem*. When the Ancients therefore are opposite vnto themselves; hereby it may appeare that they knew no certaintie in this point, and consequently we see how much we are to detest the impudencie of the *Popes*, which set downe for certaintie, that *Peter* was Bishop of *Rome*. The fifth errour is, that they inferre the *Pope* of *Rome* to bee *Peters*

Peters successor : for first there is no sure ground to evince that *Peter* was ever at *Rome* ; how then could the Pope of *Rome* succeed *Peter* ? Secondly, if wee grant this to the Papists out of pitty, that *Peter* was at *Rome*, yet it doth not follow, that the Pope of *Rome* was *Peters* successor : for the *Turke* also hath his seate at *Constantinople*, notwithstanding it doth not follow, that the *Turke* is the lawfull Emperour of the *East*, or of *Greece*, the Emperours before having their lawfull residency, and abode at *Constantinople*; for the place makes not the succession lawfull, but two things there bee which make lawfull succession : first, the power given of God ; secondly, the imitation of the Predecessors in life and manners. As *Cyprian* saith in a
 ment G 4 certaine

Calu. Instit.
 l. 4. c. 7. §. 23

*Cathedram
Petri non
tenet qui
fidem Petri
non tenet.*

certaine place, and after him
*Ambrose and Hierome: True
succeſſion is ſucceſſion in do-
ctrine, and hee cannot bee ſaid
lawfully to hold the Chaire of
Peter, who holdeth not the do-
ctrine of Peter. But neither
of theſe the Pope of Rome
hath: firſt, whence will hee
proue, that God hath giuen
him that power to ſit at Rome,
as the Monarch of the Church?
ſurely hee cannot bring ſo
much as one letter out of the
Scripture of God to proue
this; nay, Chriſt inioyned the
contrary to his Diſciples, to
wit, that one of them ſhould
not deſire to bee aboue ano-
ther. 2. The true ſucceſſion,
which is in doctrine, the Pope
of Rome hath not: for if the
Decrees of the Pope, and the
Epiſtles of Peter be compared
together, there will appeare
as great difference betwixt
them,*

them, as betwixt light and darkenesse: yea, we are about to proue by and by, that the Pope of Rome is the Ringleader of Idolaters, so farre is he off from being Peters successor in Doctrine.

Which be the members of the Church?

They bee all the Faithfull which doe beleue in Christ vnto eternall life; for they all are vnited to Christ, euen as the members of our body vnto their head. They are vnited, I say, by the holy Spirit, who produceth such like motions in them, as are in the humane nature of Christ assumed; that is, hee maketh that the Faithfull become partakers of the Sacerdotal, Prophetical, and Regall power which is in Christ. About which matter Peter Epistle i. c. iij. v. 9. speaketh most sweetly, You

are a chosen generation, a royall Priesthood, a holy Nation, a people whom God hath chosen, as peculiar to himselfe, that the vertues of him might be manifest, who hath called you out of darkenesse into his admirable light. See concerning this most comfortable doctrine, to wit, the vnion of the members with Christ the Head, in the Syst. of Diuinitie. pag. 376.

What sort be the members of Christ of?

They bee of two sorts, the *Ministers* of the Word, and the *Hearers*. Here the Papists challenge vs, that we haue no lawfull Ministers in the Church, and by consequence that there be no lawfull sheep, because (say they) where there are no true Pastors and Shepherds, there can be there no lawfull or true sheep. But we deny the *Antecedent*, where they

Calu. Instit.
lib. 4. cap. 3.
De Ministerio
Zanch. in
Epist. p. 135
& in pra-
cept. 4.
Obiection

Soluti.

they say, that in our Churches there be no lawfull Pastors: because hee is a right Pastor, who rightly and lawfully executes his charge, which is done by the pure preaching of the Word, and the administration of the Sacraments. But (say they) from whom had your *Luther* and *Calvin* their callings? Wee answer: That we depend not on *Calvin* and *Luther*, but on the Prophets themselves, and the Apostles. As for *Luther* and *Calvin*, they were neither Prophets nor Apostles. But if they would know what kind of calling *Calvins* and *Luther* his was, wee answer; It was ordinary: for *Luther* by the publike authority of the University at *Wittenberg*, was created Doctor of Divinity, and so was hee called to teach by an ordinary vocation. Yea,
but

but the Vniuersitie at *Wittenberg*, it was Papisticall? Answer: True, it was so at that time, yet it called *Luther* to the sincere preaching of the Gospell. For the Papists themselves say not, that when *Luther* was called by them to teach, that hee was called by them to teach heresies, but to teach the Truth. Therefore whe afterwards he taught the Truth, he taught it, being ordinarily called thereunto, although hee taught it not according to the Popes minde and his Bishops. Yea, but he taught errors of Papists before? I answer: that that fault of *Luther* made not his vocation voyd. The same we say of *Zwingle*, *Caluin*, and others, which were created by Bishops; where not withstanding it must bee considered, that vnto that ordinari cal-

calling, there was somewhat *extraordinarie* adioyned, to wit, in that God set forth, and adorned those first Ministers of the doctrine of the Gospell with a singular vertue to discover the fearefull abominations of Poperie: for the rest of our Ministers, which haue, and yet do teach in the Reformed Church, they were called ordinarily by them who haue authority, and as yet to this day are so called.

Now I much desire to heare of the proprieties of the Church, and first uell mee what kinds be the proprieties of the Church of England.

They be oft two kinds, some of them doe notifie and point out vnto vs where the Church is, other are bare proprieties.

How many demonstrative proprieties of the Church be there, or how many be the

Calu. Instit
l. 4. c. 1. §. 9.

Obiect.

Syst. Theol
pag. 393.

Soluti.

the true markes of the Church?

There bee only two; first, the purity of Doctrine and Sacraments: Secondly, obedience and sanctity of conuersation answerable to the Word of God, which is proued out of the tenth of Iohn 27. *My sheepe heare my voice.* Mat. 28 v. 19. *Goe, and teach yee all nations, baptising them.* Ioh. 15. 14. *Yee are my friends, &c.* Ioh. 13. 35. *By this shall all men know, that ye are my Disciples, &c.* The Papists say, these are not the notes of the true Church: for, say they, all hereticks can challenge to themselves thus much, that they haue the pure word of God, and the lawfull vse of the Sacraments. Therefore I answer; that that which is but by an accident, doth not take away that which is *per se*. Now it is but by

by accident, that the heretiques take this usurpation on themselves: for what is there more excellent in the Church then the pure Word of God, and the lawfull vse of the Sacraments? But in setting downe the markes of the Church, they doe not agree among themselves. See the 396 page of my Syst. of Diuinitie. Yet generally they say, that these are those markes; 1. *Antiquitie*. Whereto I answer; that if they brag of antiquitie simply, the Diuell also is a most ancient Serpent, neither is he in that regard any whit the better; therefore we ought to serke after antiquitie of true doctrine, which wee say and affirme to be in our Church, in that, namely, her Note and Marke is the pure Word of God, then which nothing is more ancient. But your Church
(doe

*Object.
Solut.*

*Id est veritas
quod pri-
us, id prius
quod ab in-
itio, id ab
initio quod
ab Apostolo
Tertul.*

Proleps.
 Looke be-
 yond Lu-
 ther.

Obiect.

*Pietatis
 successio
 proprie suc-
 cessio est
 estimanda.
 Greg. Naz.
 Non habent
 hereditatē
 Petri, qui-
 fidem Petri
 non habent.
 Ambros.*

Solut.

*Calu. in Petr.
 lib. 1. c. 2.*

(doe they object) began but with Luther some 80 yeares agoe, therefore it is not the true Church? I answer: that it is an vntruth, that our Church did but begin then. For our Church begunne presently in Paradice, and was so in the time of the Prophets. The second marke they make a continuall *succession*, or a perpetuities of doctrine in the Church, and soe condemning our Church, as in which there hath beene no such continuall succession, they insult ouer vs, saying: Where were your Churches before Luther those 600 yeares, wherein you say, the World was obscured by the darknesse of Poperie? Whereunto we answer, that the Church is sometime more clearly manifest, sometime it is more obscurely apparant, & therefore by succession they vnder-

understand the state of the Church alwaies alike flourishing, then we say, that it is false that such a succession is a propriety and marke of the true Church: for the visible state of the Church consisteth in religious worship, and in doctrine, wherein the Church is not alwaies like vnto it selfe, hapning her obscurings, and as it were eclipses, such as the Sunne and Moone haue; and sometimes it is wrapped about with errors, so that it cannot shew its head by any visible estate, or ministerie whereunto the Scripture beares manifest testimony, 1 King. 19. 18. where it is plaine, that the estate of the Church was altogether obscured, insomuch that Elias thought with himselfe, that he alone was left aliue of all the members of the Church, being

*Ecclēsia est
qua aliquā-
do obscura-
tur & tan-
quam ob-
nubilatur
multitudi-
ne scanda-
lorum, ali-
quando tri-
bulationum
& tentati-
onum flucti-
bus operitur
atque tur-
batur. Cum
Arriani
&c. Aug.*

Syst. Theol.
pag. 389.

ing privie to none beside himselfe, that worshipped God purely; yet euen then the Lord said vnto him, *I haue reserved vnto my selfe seven thousand, which haue not bowed their knees before Baal.* So in the time of Christ his living vpon the earth, the state of the Church was a most corrupt state, so that beside Christ and his Apostles, there were very few members of the true Church; yea, and before Christs birth a little, *Mary, Ioseph, Zacchary and Elizabeth,* and a few more, which lay so secret, that there was no shew of them to any man, made vp the true Church. Such like vnto these was that estate of the Church those 600 years vnder the Papacie, of which time there was expresse prediction before, *Reuel. 12.6.* that the time, to wit, should come,

come, that the Church should be obscure, as it were hid in the wilderness. But therefore can any conclude, that there was no Church? No surely, no more then it doth follow; This man is hid; therefore hee is not a man. There were in that most thicke darkenesse of Poperie, and vnder the Kingdome of that Antichrist of Rome, true members of the Church, although by reason of that cruell tyranny of the Pope they lay hid, neither was there so few of them as the Papists saie, which at that very time vnder Popery had the pure doctrine and the Sacraments, but there were very many of them, euen whole Countreyes that were not defiled by the corrupt Doctrine of the Papists, as the *Albigenses*, and the *Valdenses*, and they of *Picardie*, who propagated

Syst. Theol.
pag. 498.

*Et si Papa-
tus non sit
ecclesia vo-
lunt tamen
Deus in
Papatu ser-
uare eccle-
siam. Theod.
Beza.*

gated the holy Truth in *Bohe-
mia*, and *Polonia*, in spite of
all the Popes resistance. As al-
so a hundred yeares before
Luther, there were the *Huf-
sites*, Brethren of *Bohemia*, who
maintained the true Doctrine
of the Gospell, as those times
would giue them leaue. Yea,
and further in all and euery of
those yeares there were by
Gods working, continually
raised vp *Witnesses* and *Tea-
chers*, who openly and before
all, shewed their detestation
of the Pope, and Popish er-
rours, which *Witnesses* of the
Truth, euen in the time of Pa-
pacie, they are all gathered
together in a Book most wor-
thie the perusing, which we
ought alwaies to oppose to
the Papists, which hath for its
Title, *Catalogus testium veri-
tatis*: that is; A Catalogue of
the *Witnesses* of the Truth.
The

The third Note the Papists doe make *universality*, because forsooth the Church dispersed ouer all the world, ought to be Catholike? I answer: That the Papists here doe contradict themselves, when they say, the Church of God must be *Catholike*, and yet the *Romish* Church must bee that Church of God; which is all one, as if I should say, the Church must be the *universall* *Dartisense* Church; or the *universall* *Cracovian* Church; or a *particular* *universall* Church; for to be the *Romish* Church, and to bee a *particular* one, is all one. *Againe*, we answer, that we do not deny, that the Church ought to bee Catholike, in that sense wherein the word is vsed in the Creed, as afterwards it shall be made plaine. And we say, that our Church hath alwaies bene, and

Obiect.

Syst. Theol.
pag. 404.

Solut.

and now also is Catholike, because that after the Apostles had gathered the Church out of all Nations, there did alwaies from time to time remaine some reliques of the true Church in all Nations, although those reliques were hid and obscured, as that booke *Catalogus testium veritatis*, which we haue a little before cited, doth testifie, that in the very time of Poperie, there was alwaies in *Greece, Italy, Spaine, Germany, Bohemia, Polonia*, some found that opposed and resisted the Pope. But whereas the Iesuites obiect vnto vs, that in *America*, and in the *East Indies*, there are no Protestant Preachers of the Gospell as yet, but all *Papists*, and especially *Iesuites* labouring the conuersion of the people? I answer them: first, that the Pharisees also did runne a-

bout both by Sea and Land,
 to draw men vnto their faith,
 and yet for all that, their Re-
 ligion was not true. *Secondly*,
 I say, that the Papists haue
 slaine moe in the *Indies* then
 they haue conuerted, as you
 may see by a place, which I
 haue cited in my *Politiques* l. i.
 c. 4. that in a very short time
 a hundred and fortie thousand
 men were murdered by them.
Thirdly, I am sure the Diuell
 also goes a compassing the
 whole world, and seduceth
 many, yet is he for that neuer
 a whit the better. *Fourthly*,
 I auerre, that our Ministers al-
 so haue taught the true Gos-
 pell in *America*: inasmuch as
Caluin sent thither two Mini-
 sters of the Church from *Ge-
 nena*, the one whereof was
Ioannes Lerius, who commit-
 ted that story to writing. And
 at this day there are Ortho-
 doxe

doxe Ministers in the East *Indies* which doe publickly
preach the true doctrine of
the Gospell, carried ouer thither
by the Merchants of the
Low-Countrys. And doubt-
lesse toward the end of this
world, the true Religion shall
be in *America*; as God now
is preparing the way for it by
the *English* and *Low-Country*
Merchants; that that of Christ
may bee fulfilled, *Matth. 24.*
*14. The Gospell shall bee pre-
ched throughout the whole*
World; that it may bee a witness
to all Nations. For God
in all his workes is wont
effect a thing successively,
therefore first hee sends vnto
those Nations some light of
his Essence and his Truth by
the *Papists*, and afterward
will make these things shine
more cleerely vnto them by
the true and faithfull *Min-*
isters

Part of the Gospel. The fourth
note the Papists say, is *vnitie*
and good agreement. I an-
swer; Consent and vnitie is
but so faire a marke of the
Church, as the consent is in
truth and goodnesse, and not
in euill and falshood: for
such an agreement in euill and
falshete is among the very De-
uills, and what greater agree-
ment and consent then among
robbers? So also among the
Turkes, there is very great
consent, so that *Mahometisme*
is faire and heare by them
propagated; yet both it not
hence follow, that *Mahome-*
tisme is the true Church. Se-
condly, I answer, that in our
Church there is great consent
in the truth; for howsoeuer
after *Luther's* time there arose
many Churches, the Diuell
being alwaies busie to cut
his plots against the true
Church.

Obiect.

Solut.

Ut est eccle-
sia Dei v-
na sic est
Diaboli v-
na Babylō.
Aug.

Church, and to stirre vp in diuers Sects; yet the Orthodoxe Professours are at good agreement about the Articles of Faith, as that excellent Booke called, the *Harmony of Confessions* doth testifie; wherein it is manifestly prooued, that there is exceeding great consent betwixt the Churches of *France, England, Scotland, Bohemia*, and those which are in *Germany* next vnto *Rhene*, and in other Provinces. For that disagreement which is betwixt the *Lutherans* and the *Orthodoxe Professours*, doth not straight way quite dissolve the unity which is betwixt the members of the true Church. *Thirdly*, I deny, that there is so great agreement in the *Romish Church*, as they boast of; for it can bee easily shewed, that the *Popish Writers* agree

gree not in any one Article among themselves, as it doth appeare out of *Bellarmin*, who ordinarily disputeth against other Papists, & allea- geth their oppositiōs, & cōtra- dictions to themselves: this may further appeare by *Joh. Pappi- us* and *Matthias Illyricus* his Book of the Sects & Dissenti- ons & cōtradietiōs among Po- pish Doctours, printed at *Bas- sil*, 1565; whereunto the Pa- pists haue not as yet answerd. *Andr. Chraſtonius* likewise hath written a Booke hee calls *Bellum Iesuiticum*. The good agreement the Iesuites haue among themselves, who nei- ther is as yet confuted. That same Book of *Chraſtonius* was printed at *Basil* in quarto 1593, and it contains 205 Iesuiticall contradictions.

In the Bod-
leian Li-
brary at
Oxford.

Which is that bare, or secon-
dary propriety of the Church.

Syst. Theol.
pag. 404.

To the Church of the New Testament, this propriety doth also agree that it is *Catholicke*, and that *first* in respect of *places*, not because it possesseth many Kingdomes, but because it is scattered ouer the whole world, and not tyed to any one certain place, to any determinate countrey, or city. *Secondly*, in respect of *men*, because it doth consist of men of all sorts, gathered out of the condition of al men of all Nations, *Act. 10. 35.* *Thirldy*, in respect of *times*, because it shall continue all times, euen vnto the end of the world, as it is said, *Matt 28. I will be with you euen vnto the end of the world.* *Fourthly*, in respect of *vnitie*, because the *Catholicke Church* is at all times but one, to wit, in the vnity of doctrine, and consent in that doctrine. And thus

thus much we have spoken of the proprieties of the Church. Now if we shall examine and try the Popish Church by these proprieties it will appeare to bee no pure Church, but to be very corrupt, even as a rotten apple is an apple corrupted, and no otherwise, then a man that is infected with the plague, is a man, but no sound man. And that the Popish Church is not the pure Church, I will proove it by two manifest reasons: the first, An idolatrous Church is not the true and pure Church, but such a one is the Popish Church, *Ergo*. The proposition is evident, because God doth abhorre nothing more then Idolatrie; therefore hee saith, *Flie from Idols*; and, *No Idolater shall be saved*. The assumption I confirme thus: That Church which giues that

honor, which *Danid* giues vnto God the *Creator*, in the very same words vnto the *creature*, to wit, the *Virgin Mary*, that same Church is idolatrous. But the Church of Rome doth so goe now, that the Church of Rome doth attribute that honour which is due vnto *God*, vnto the *Virgin Mary*: I proue it by a most euident testimony out of that same Psalter of *Marie* the *Virgin*, which was compiled by *Bonauentura*, who liued 250 yeares agoe, and canonized of the Pope of Rome, so that hee is accounted among the *Saints*, and the title of a *Seraphicall* Doctour, which is more then *Angelicall*, giuen vnto him. This same Psalter was by the permisson of the higher powers printed in *Latin* at *Brixia*, and *Bononia* in *Italy* eight yeares since, being
before

before printed at *Ingolstadt* in the Dutch tongue some 20 yeares agoe : in the Preface whereunto it is expressely said, that it was compiled, the holy Ghost inditing and dictating it. And further, that very Psalter is in speciall vse in the Romish Church, but especially it is currant among the Monkes of Saint Bennets Order, which are called *Cisterciens*. Now in this Psalter, all those things which *David* attributes to the high & most mightie God, are by them put vpon the Virgin *Marie*, as Psal. 51. *Haue mercy vpon me, O Lady, and cleanse me from all mine offences.* But that of all other is most blasphemous, which they apply vn'o her out of the Psal. 109. according to that distinction, *The Lord said to my Lady, sit thou at my right hand ; where*

H 4 Mary

Ye haue this Psalter in *Bonaures* works printed in leauen Tomes at Rome 1588 vol. 6. pag. 502, in Latin, in English yee haue diuers passages of it, and a-

mongst the
rest, these
in *Foxes*
Martyro-
logy, prin-
ted 1583.
fol 1600.
Missale Ro-
man. edit.
Salmautice
A D. 1588.
feria 6. in
parasceue
p. 223.

Mary is made the mother of
God the Father, as though the
Father had beene incarnate,
and made man, that I may not
say further, that to be set on
the right hand of God, is to
have a like power, and equall
glory with God himselfe. *A-*
gain, that the Romish Church
is an Idolatrous assembly, I
proove it out of the Romish
Masse booke, where in the Ser-
vice appointed for Good-Fri-
day, it is said, that the Priest
so soone as he hath put off his
shoes, & then approacheth to
adore the Crosse, shall kneele
3 times, before hee kisse the
Crosse, and then afterward the
Ministers of the Altar, they
must also kneele, and three
times adore the Crosse. II.
Arg. That Church which ap-
proueth manifest crimes, is
not the pure Church; but the
Church of Rome is such. *Ergo.*
The

The Proposition is herein manifest, for that the Papists themselves doe yeeld sanctity and holinesse of manners to be a note of the Church. The assumption I cōfirme, 1. for that the Pope doth dispence for Incest, Sodomy, and other most grievous crimes See the Taxes, Fines, or Nundinations of the Court of Rome described at large in *Musculus* his *Common Places*, 2. It is confirmed out of *Coster* *Enobridion*, where you shall finde it written, that a Priest committing fornication, or keeping a concubine in his house, does not so grievously sinne, as he that doth marrie. This doth *Gretzer* allow in his *History of the Jesuiticall order*: pag. 115. Most truly wrote our *Coster*, that a Priest should not so grievously offend, if hee should commit Fornication, as if hee should

Coster. Enobridion. c. 5. propos. 9.

*Gretzer In-
golstad.
A.D. 1594,*

should marry. And he addeth; Tea it is truly spoken, that a Priest doth lesse sinne in committing Adultery, then in marrying a Wife. Bellar. 2. lib. de Monach. cap. 30. It cannot truly be said of a Nun that hath vowed continencie, that it is better to bee married, then to burne, for both in her is euill, to be married, and to burne; yea, worse it is to bee married, then to burne, Whatsoeuer our aduersaries say to the contrary, that it is written, 1 Cor. 7. It is better to marrie, then to burne. Here that is worthy marking, which Sleidan sets downe in his first booke, that a certaine Italian Bishop, Casa by name, hath written a whole Booke in the praise of filthy Sodomy. Where wee may note for a conclusion, that although all those things be granted to the Papists, which they most gloriously

riously dispute about the Church, yet they can gaine nothing hereby, because they ought to make it plaine first vnto vs, that the *Popedome* is the true Church; which in that they haue nor as yet prooued, nor shall euer be able to proue it, they doe but delude themselves with a vaine title of the Church. And whereas they say, that it is absurd, before the point of the Church bee discussed, to take in hand to dispute of any of the Articles of faith; that also can little auaille them, because wee doe dispute, and iudge of doctrine and faith by the word of God, and it may be so disputed, although that point of the Church bee not before handled: for the Word of God is before the Church, and aboue the Church, neither hath the Church any authority to wrest

Syst. Theol.
pag. 390.

wrest the Scripture, as wee haue formerly proued in the *common place of Scripture*. But here I would haue noted the exceeding fraud of the Popish Writers, that when they haue made a great stirre about the Church, and stood long vpon it, at length they conclude, the Church to be a Councell, consisting of the Pope, the Cardinals, and Bishops; and so exclude all other, which are neither Cardinals nor Bishops, from the Church; at least remoouing them so farre, that they shall not make vp the Church, properly so called, and principally, that hereby they might the more establish the insolent pride of their *Spiritualtie*, against the manifest Word of God.

*You haue made plaine the
Doctrin of Redemption
unto me, now it followes,
that*

that you instruct mee in
the matter of the Iustifi-
cation of man before God;
wherefore shew me, I pray
you what is Iustification?

It is the absoluing of sinne-
full man from his sinnes; or it
is a forgiuing of sinnes by the
meere grace and fauour of
God, for the merits of Christ
imputed and applied vnto vs by
Faith.

What are to bee considered a-
bout Iustification?

Four things: 1. the prin-
cipall cause: 2. the instrumen-
tall cause: 3. the effect and
fruite: and lastly, the neces-
sary adiunct.

What is the principall cause
of Iustification before God?

The principall cause is either
primarie, or secondary: the
prime cause, is the grace and
mercy of God, the other cause
is the merit of Christ, or the
death

Syst. Theol.
pag 413.
De Iustifi-
catione,
Zanch. Cō-
fess. c. 19.
stem. Loc.
Com. 11.
Calu instit.
lib. 3. cap. 11.
Et seqq.

*ipso peccatum & nos
iusticia, nec
nostra sed
Dei, nec in
nobis sed in
ipso, sicut
ipse peccatum non suum
sed nostrum, nec
in se sed in
nobis. Sic
ergo sumus
iustitia Dei
in ipso ut
ille est peccatum in
nobis nempe
imputatio-
ne. Aug.*

death and passion of Christ made ours, imputed vnto vs, or appropriated vnto vs, so truly, that the Passio of Christ should besteede vs as much, as if we our selues had hanged on the Crosse, and had died for our owne sinnes. Hereof we haue manifest testimonies of the Scripture, Rom. 5. 8. 19. As by one man many were made sinners, &c. Rom. 4. 5. 6. Blessed is the man, vnto whom God imputeth righteousness, without the workes of the Law, 2. Cor. 5. 21. Hee made him which knew no sinne, to bee sinne for vs that wee might bee made the righteousness of God in him, Gal. 3. 13. Christ hath redeemed vs from the curse of the Law, whilest hee was made a curse for vs. Philip. 3. 9. That I may bee found not hauing my owne righteousness, but that which is by the faith of Christ.

Now

Now there is no opposition in this we say, that a sinner is iustified by the *meere grace* of God, and yet by the *merit* of Christ, because it was brought about by the *meere mercie & grace* of God, that Christ performed that meritorious work for vs: for Christ was in no wise bound vnto vs, to die for vs, but hee out of his *meere grace and mercy* did vndergo death for vs.

Syst Theol.
pag. 420.

What is the Instrumentall cause of Iustification?

Only faith in Christ, inso-
much as by faith, euen as by a
hand and instrument wee lay
hold on, and apply vnto vs the
merit and satisfaction which
Christ hath performed for vs.

De Fide
Zanch. Loc.
Cor. 7 & 8

What is Faith?

Faith is not only a bare
knowledge of the History of
Christ, but it is also a sure con-
fidence of the heart, whereby

Syst. Theol.
pag 427.
Calu. Instit.
lib. 3. ca. 2.

wee

Πενήθης.
Παύλος.
Παύλος.
Πενήθης.

Calu. Instit.
lib. 3. cap. 14.
§ 15. §
17. § 18.

wee set downe in our selues
for certainty, and be perswa-
ded that our sinnes are for-
giuen vs of God for the death
and passion of Christ. Note
here two maine errors of Po-
perie, whereof the first is, that
faith is only a certaine Histo-
ricall knowledge, and no true
and sure confidence of the
hart: against which the Scrip-
ture it selfe directly speaketh,
Rom. 14. 5. and *Heb. 10. 22.*
where faith is called a sure
trust and perswasion. See my
Gymnasium logicum, wherein
you have this in that Theame
Fides, some what opened. The
second error is that we come
by the remission of sinnes, not
by faith alone, but also by the
merit of good workes: con-
trary vnto those sayings in
the Scripture, *Ephes. 2. 8.* By
the grace of God you are saved
through faith, and not of your
selues.

selmes. Rom. 4. 3. Abraham be-
 leaved, and that was imputed
 vnto him for righteousness. A-
 gaine, Vnto him not that work-
 ethe, but that beleueeth in him,
 which iustifieth the wicked, his
 faith is counted for righteousness.
 Luk. 8. 50. Mark. 5. 36. faith
 Christ, onely beleue: which is
 all one, as if hee had said; By
 faith alone thou shalt obtaine
 euermlasting life. So then al-
 though these words bee not
 manifestly extant, By faith a-
 lone wee are iustified, yet the
 sense is manifestly put downe,
 and other words therevntoe-
 quiualent are contained in the
 Scripture: for whereas the A-
 postle saith, Rom. 3. 28. Wee
 conclude, that a man is iustified
 by faith without the workes of
 the Law. Certainly it is all
 one, as if hee said, Wee con-
 clude that a man is iustified
 only by faith; for a man must
 needs

*Si credis, fi-
 des est, alia
 infer? qua-
 si iustificare
 non sufficiat
 sola
 Chrysost.*

Πενήθων.
Παπποία.
Παυσαία.
ἰνισμῶς.

Calu. Inſtit.
lib. 3. cap. 14
ἔῃ 15. ἔῃ
17. ἔῃ 18.

wee ſet downe in our ſelves
for certainty, and be perſwa-
ded that our finnes are for-
giuen vs of God for the death
and paſſion of Chriſt. Note
here two maine errors of Po-
perie, whereof the *firſt* is, that
faith is only a certaine Hiſto-
ricall knowledge, and no true
and ſure confidence of the
hart: againſt which the Scrip-
ture it ſelfe direſtly ſpeaketh,
Rom. 14. 5. and *Heb. 10. 22.*
where faith is called a ſure
truſt and perſwaſion. See my
Gymnaſium logicum, wherein
you have this in that Theame
Fides, ſome what opened. The
ſecond error is that we come
by the remiſſion of finnes, not
by faith alone, but alſo by the
merit of good workes: con-
trary vnto thoſe ſayings in
the Scripture, *Ephes. 2. 8.* By
the grace of God you are ſaved
through faith, and not of your
ſelves.

selnes. Rom. 4. 3. Abraham be-
leaved, and that was imputed
vnto him for righteousness. A-
gaine, Vnto him not that work-
ethe, but that beleueth in him,
which iustifieth the wicked, his
faith is counted for righteousness.

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though these words bee not
manifestly extant, By faith a-
lone wee are iustified, yet the
sense is manifestly put downe,
and other words therevnto e-
quiualent are contained in the
Scripture: for whereas the A-
postle saith, Rom. 3. 28. Wee
conclude, that a man is iustified
by faith without the workes of
the Law. Certainly it is all
one, as if hee said, Wee con-
clude that a man is iustified
only by faith; for a man must
needs

*Si credis, fi-
dei cur alia
infer? qua-
si iustificare
non suffici-
at sola
Chrysost.*

Gal. 2. 16.
*Non opus
 est lege,
 quando im-
 pius per so-
 lam fidem
 iustificatur*
 Ambros.
 Eph. 2. 5.
 Tit. 3. 5.

*Quātalibet
 fuisse vir-
 tutis anti-
 quos pra-
 dices iustos,
 non eos sal-*

needs bee iustified either by faith, or by workes: a third way none can be able to shew, Paul plainly saith to the Galathians, *We know that a man is not iustified by the workes of the Law, but by the faith of Ie-
 su Christ.* Not By those righteous deeds which we haue done, but by his owne mercy hee hath saued vs through the Laver of regeneration, and renewing of the holy Spirit. Therefore it remaineth that wee say, that faith alone doth iustifie a man. And that no man is iustified by workes, and so consequently, that our workes doe not merit for vs forgiveness of finnes, I proue it by euident testimonies of holy Writ. 1. Tit, 3. 5. Eph. 2. 8. By grace are ye saued through faith, and that not of your selues, it is the gift of God, not of workes, least any should boast. Secondly, Philip. 3. 9. Rom.

3.9. Rom. 3.24. II. Wee are iustified before we do any works, as S. Paul expressly witnesseth of *Abraham*, that before hee had done any good worke he was iustified before God. Rom. 4. 2. where hee saith; *If Abraham had beene iustified by workes, he had wherinto boast, but not with God. To him that worketh, the wages is not giuen vpon fauour, but debt: but he that worketh not, but beleeueth only in him, who iustifieth the wicked, his faith is imputed vnto him for righteousness.* III. *Arg.* is taken from the proprietie of our workes. Our workes are debts, therefore by them can we deserue nothing. *Antec.* is confirmed by Luk. 17. 10. *When you haue done all that you can do, &c.* 2. Good workes are not ours, but Gods; now by that which is anothers, and not our owne

*nos fecit
nisi fides.
Aug.*

*Non prae-
cedunt iusti-
ficandū sed
sequuntur
iustificatiū.
Aug.*

*Nihil es per
te, Deum
inuoca, tua
peccata
sunt, meri-
ta Dei sunt,
supplicium*

tibi debe-
tur, & cum
promissum
ad venerit,
sua dona
coronabit
non merita
tua. Aug.
Vae etiam
laudabili
hominum
Vita, si re-
mota mise-
ricordia,
eam discen-
tias. Aug.
Ipsa nostra
iusticia,
quāvis ve-
ra sit, talis
tamen est,
ut potius
peccatorum
remissione
constet quā
virtutum
perfectiōe.
Idem. No-

stra si qua est humilis iusticia, recta forsitan, sed non
pura, nisi forte meliores nos esse credimus quā patres
nostros, qui non minus veraciter quā humiliter di-
cebant Omnes iusticia nostra sunt tanquam panis
mulieris menstruata Bern.

owne, we can merit nothing.
Antecedent is proued, Phil. 2.
13. God it is who worketh good
in you, & perfects it, Eph. 2. 10.
Wee are his workmanship, cre-
ated in Christ Iesus unto good
workes which he hath prepared,
that wee should walke in them.
Thirdly, our good works are
not perfect, therefore wee can
merit nothing by them; for
three things there be required
of him that will merit; first,
that he hath that, by which he
will merit of his own: second-
ly, that it bee no debt: thirdly,
that that bee perfect: which
three conditions our good
workes haue not, as it is said,
Esa 6. 64. All our righteousness
is like unto a menstruous cloath.
And Phil. 3. 8. Paul calleth his
workes dung.

I understand what iustifying faith is, now tell me the causes thereof whereby it is begotten in us?

The principall cause whereby saving faith is ingendred, is the holy Spirit, the instrumentall cause or meanes is either ordinarie, or extraordinarie.

What is the ordinary meanes whereby the holy spirit worketh faith in us?

It is twofold, namely, the Word of God, and the Sacraments.

Syst. Theol.
p. 436.

The Word of God you have already touched, now tell me what is a Sacrament?

It is a holy signe instituted of God, whereby God maketh the beleivers sure of his fauour, the forgiveness of their finnes, and other benefits likewise by Christ his passion and death to be bestowed

Syst. Theol.
pag. 439.

De sacramentis,
Zanch. Cō-
fess. c. 14.

stowed vpon them.

Of what sortes are the Sacraments ?

Of two sorts, Sacraments of the Old and New Testament.

How many Sacraments were there in the Old Testament ?

Two, to wit, Circumcision, and the Paschall Lambe.

How many Sacraments be there in the New Testament ?

Two onely, Baptisme, and the Supper of the Lord ?

What is Baptisme ?

It is a Sacrament of the new Testament, whereby sprinkling of the water in the name of Father, Sonne, and Holy Ghost being made, wee are initiated and grafted into the Church, and whereby there is sealed vnto the faithfull forgiveness of sinnes by the blood

*Syst. Theol.
pag. 448.*

*Syst. The.
pag. 451.*

*Calu. Instit.
l. 4. c. 15.*

blood of Christ, and regeneration vnto life eternall. See more in my Syft. of Diuine. pag. 451. and in the Comment on *Vrsins* Catechisme, pag. 429. according to the last Edition.

What is the Lords Supper?

This wee shall handle afterward in the opening of our particular knowledge, wherewith wee must furnish our selues, regard that the knowledge hereof comes nearest vnto our lawfull and seemely preparing of our selues to the Lords Supper. Here only would be noted that error of the Papists, who haue made *seuen* Sacraments of the New Testament, to wit, *Baptisme*, *Confirmation*, *Penance*, the *Eucharist*, *Extrema Unction*, *Orders* and *Matrimony*. But that number of Sacraments is neither vpholden by any testi-

Calu. Instit.
l. 4. c. 19.

mony

monie of holy Writ, neither is it propped by the authority of any of the ancient Fathers, but it is a new deuise, hatched not aboue 200 yeares agoe in the time of Lombard, the Master of the Sentences. Besides, euery Sacramēt shold haue a signe and a thing signified, but *Penance, Orders, Matrimony* haue no signes at all. Further yet, euery Sacramēt hath annexed promise of grace, and appertaines to all beleeuers in the Church: and to conclude, it is more then manifest, that all Sacraments ought to bee instituted by Christ, euery of which markes of a Sacramēt cannot be altered, & truly attributed vnto those five Sacraments the Popists saie, no, to none, but *Baptisme & the Lords Supper.* What is the extraordinary meanes of Faith?

Miracles

Miracles, which are extraordinary signes, whereby God after a wonderfull manner, wrought and confirmed faith in the time of the Primitive Church. And here must be observed a double error of the Papists; *First*, in that they are of opinion, that now there is need of Miracles; whereas this is only the use of Miracles, namely, to confirme doctrine at the beginning, and first setting a broach of it; and therefore must cease after the doctrine be sufficiently confirmed. *Second* error is, in that they thinke, that Miracles is a marke of the true Church, when as euen very hypocrites oftentimes haue done miracles; yea, and can do them, *Marke. 13. v. 22. Luke 21. 8.* where it is plainly told vs, that toward the end of the World, there shall arise false Prophets, which shall worke miracles. But

I

2 Theß.

Syst. Theol.
pa. 463.

*Miracula
necessaria
erant ut
crederet
mundus,
postquam
vero iam
mundus cre-
didit, qui
miraculum
quærit mag-
num est ipse
prodigium.*
Aug.

*Quasi hoc
non scriptum
esset ventu-
ros qui ma-
ximas vir-
tutes edent
ad corrumpen-
dam ve-
ritatem.*
Tertullian.

2 Thes. 2. ver. 9. is a notable place against the Papists that doe so brag of their miracles. The coming of Antichrist is in the power of Satan, with all power and signes, and lying wonders; whence it may appeare, that before the ende of the world to doe many miracles, is a marke of Antichrist; and the Apostle calls those Miracles, lying Wonders; time and long experience testifieth so much: for in the Monasteries, how many sleights and iuggling tricks doe the Monkes finde out and practise to deceiue the common people, and make them beleue that they worke miracles.

I haue heard the causes of Iustification, tell mee also what is the fruit of Iustification?

It is that peace of conscience, by which a man is made sure of the grace and fauour of God, and of eternall life, which must
espe

especially bee noted against that detestable error of the Papists; who in their Trent Councell, Session 6. boldly affirm; that a man cannot hereof bee certaine in this life, but ought alwayes to doubt of it; and they adde, that *there can bee no greater sinne before God, then that a miserable sinner, should assure himselfe of Gods fauour*; yea, and further they adde, that *whosoener shall holde that opinion, ought to bee accursed*. To this their abominable error, we oppose most plaine places of holy Writt, Rom. 8 vers. 15. *Ye haue not receiued the spirit of bondage, but that spirit of Adoption, by which weeerie Abba, Father*; which spirit beareth witnes to our spirit, that *wee are the Sonnes of God*: This is a very horrible impiety that wee will not receiue the testimony of the Spirit, but doubt

*De certitudine salu-
tis. Zanch.
Miscellan.
1. par. p. 214
& seqq.
Calv. Instit.
1.3. c. 13. §. 2.*

*Hec dixit
Deus, hoc
promisit, si
parum est,
hoc iuravit.
Aug.*

Obiect.

*Tria consi-
dero, in qui-
bus tota
spes mea*

*consistit, Charitatem adoptionis, veritatem promif-
sionis, Potestatem redditionis, &c. Bern.*

of the truth, & certainty ther-
of, 1 Iohn 5. 10. Hee that belee-
ueth in the Son of God, hath the
Testimonie in himselfe. And
surely if God would haue had
vs to haue doubted, hee would
neuer haue sworne, that hee
would bee mercifull to vs. But
now he hath sworne thus much
very evidently, Ezech. 33. 11.
As I liue (saith the Lord) that
is, as truely as I am, and liue, I
will not the death of a sinner, but
that hee liue. Also, Iohn 5. 24.
Verely, verely I say vnto you,
whosoener beleeueth in the Son,
hath eternall life. And, Woe bee
to thee then (saith Saint Austin)
if thou beleeue not God, when
he sweares to thee. But the Pa-
pistes obiect; They that are
weak are subiect to falling, and
they cannot bee sure of the
grace of God. *Ans.* Who so
are

are weake they may easily fall,
I limit the proposition thus,
vnlesse there bee one that is
mightier, who vpholdeth them.
Now God it is that holdes vs
vp, and that helpeth our infir-
mities. And therefore certaine
wee may be of the forgivenesse
of sinnes, and of the grace of
God, not by any thing in our
owne nature indeed, which is
weake, but by the helpe and as-
sistance of the holy Ghost, ma-
king vs strong according to
those sayings of holy Writ,
*Psal, 37. 24. Though the right-
eous fall, he shall not bee cast off,
because the Lord putteth vnder
his hand. Iohn 10. 28. I wil giue
vnto my sheepe eternall life, nei-
ther shall they perish for euer,
neither shall any one take them
out of my hand, my Father which
hath giuen mee them, is greater
then all; that is, hee can supply
their wants readily, and vphold*
I 3 them

Obiect.

Solut.

Obiectiō

Solut.

them mightily. Rom. 8. 38. *I am perswaded, that neither life nor death, neither things present, nor things to come, shall bee able to separate us from the loue of God, which is in Christ.* Again, they obiekt that place, 1 Cor. 10. 12. *Hee that standeth, let him take heed that he fall not.* I answer: That the Apostle there speaketh of hypocrites, which doe perswade themselues falsely that they stand; and further he speakes also of the weaknesse of men, touching which wee cannot be enough admonished, to the end that wee may thinke saluation not to lie in our owne strength, but in the grace of God only. They vrge also that place, Eccles 9. 1. *A man knoweth not whether hee is worthy loue or hatred.* Whereto I answer, *First*, that this is a fallacie not beeing limited, wee ought then thus to limit it; A man

man knoweth not of himselfe, but hee may know it, God revealing it unto him, and the holy Spirit witnessing it. Secondly, a man knoweth not by those humane causes, & by the event of Fortune, and the chances and changes of these outward things. And therein the Text it selfe is a mouth to expound it selfe, for there it is said, that a man by externall changes, such as are riches, povertie, health, sicknesse, honour, contempt, that a man cannot by these things, nor any other externall estate, iudge, and certainly know, whether hee bee in the fauour of God, or be hated by him. And therefore that their Argument is not sound, which argue thus, as many doe, *I am rich, Ergo, I am the sonne of God: or, I am poore, Ergo, God doth hate me.* This iudgement then, whether wee bee in

The fathers speake against a vaine presumption, not a godly assurance.

*De perse-
uerantia
Zanch. Mi-
scellan. 1.
part p. 91.
& seqq. itē
pag. 347.*

the fauour of God or not, wee must take from Gods Word. Sithence therefore it is certaine that a faithfull soule may bee assured of the fauour of God, and the forgiuennesse of sinnes, and may bee made partaker of the peace of Conscience, as it is said, Ro. 5. 1. *Being iustified by faith, we haue peace:* thence another thing doth necessarily follow, to wit, That a man when hee is once receiued into the fauour of God, and hath obtained remission of his sinnes, that hee (I say) cannot fall away from the Grace of God, nor lose his Faith, nor be obnoxious vnto eternall damnation. For because we ought not to doubt of the grace of God, therefore, neither can wee fall away from the grace of God: for if we could fall away from it, then wee might doubt of it, but we being once recei-

receiued into the grace and fa-
 uour of God, that wee cannot
 altogether loose that grace of
 God, the Scripture witnesseth,
Rom. 8.1. There is no condem-
nation to those which are in
Christ Iesus: if no condemna-
 tion, then perpetuall fauour,
 & if no condemnation, then al-
 so no time is wherein they may
 slide from the grace of God, &
 fall into condemnation: for by
 no condemnation, is excluded
 both all the kinds thereof, and
 all occasions of falling therein-
 to. Hitherto appertaineth that
 place, which before wee haue
 cited, *Iohn 10.28. My sheepe*
none shall take out of my hand,
 which is all one, as if hee had
 said, My sheepe shal neuer be ta-
 ken out of my hand. Which
 must be diligētly noted against
 the *Papists*, who affirme, that a
 man after that he is taken into
 the fauour of God, may fall again

*Ipsē erga eos
 facit perse-
 uerare in
 bono, qui
 facit
 bonos: qui
 autem ca-
 dunt & pe-
 reunt, in
 Prædestina-
 torum nu-
 mero non
 fuerunt,
 August.*

I. 5

out

Obiect.

Solur.

out of his fauour, euen as if he had neuer been in fauor, but may haue of a mercifull God, an vncompassionate, and irreconcilable God; euen as when one falls out of the fauour of the King in stead of a gentle and kinde master, hee hath now an angry and cruell Lord. But here they obiect that place in the 51. Psalm, where *Danid* after that horrible sinne of his was committed, prayeth, *Restore vnto me the ioy of my saluation*, vers. 12. therefore, say they, hee had lost the fauour of God. I answer, that the Papists doe not halfe well enough looke into the text, for it is not said, *Restore vnto me my spirit* which I had lost; but he saith, *restore my ioy*, my comfort againe to me. Therefore that text makes against themselves; for if *Danid* had lost that grace and spi-

rit of God, then had hee lost that his saluation; but hee speakes otherwise, hee saith only restore comfort vnto me; for a true beleeuer, when that he falleth into sinnes, the holy spirit for all that remaineth in him, yet it doth not cherish his conscience, but it groweth sad and heauy, and so ceaseth to bee glad, and merry as before times he vsed to bee, hee doth therefore desire of God that he would take away this sadnesse and heauinesse of heart from him, and that hee would restore vnto him a ioyfull and gladsome spirit.

I haue heard as touching the fruite of Iustification, what is that you told me was necessarily coniayned and annexed therunto?

Because the iust man falls seven times euen in a day, therefore to Iustification there must

Not
merely
only
with

must alwayes bee adioyned
Repentance.

True repentance of what
parts doth it consist?

Of two parts, one of them
as it were contrary vnto the
other; to wit, griefe, or sorrow
for sinnes committed, and the
offending or displeasing of
God, and then comfort and
confidence of the forgiuenesse
of sinnes, which is to bee had
by & for the merits of Christ.
See the 467. page of my Syst.
of Diuinitie, and in the com-
mēt vpon *Krsins* Catechisme,
page 640. Here note a double
errour of the Papists, whereof
the first is, That vnto true re-
pentance there is required
Confession to a Priest. To
which errour wee oppose our
iudgements: First, because
such a Confession is no where
commanded of God. Secondly,
because there is no one exam-

*De penitē-
tia Zanch.
Loc. Com. 9.
Calu. Instit.
l. 3. c. 3*

*Calu. Instit.
lib. 3. c. 4.*

*Quid mihi
ergo est cū
hominibus
vt audiant
confessiones
meas, qua-
si sanaturi
sint omnes
linguores
m. 05?*

ple for it of any Saint through
out the whole booke of God;
no example I say, but which
teacheth vs to make confessi-
on of our sinnes only to God:
So doth *Dauid* *Isalm.* *51.* *4.*

Again, *thou* only haue I sinned
O Lord. And the Publicane,
Luke *18.* *13.* Standing in the
Temple confessed his sinnes only
to God, and thence went away
iustified: Whereupon (saith
Chrysost.) Confesse thy sinnes
to God, for to doe this to man it
is not safe for thee, for that men
may either discover them or up-
braide thee with them. The o-
ther Popish error is, that Re-
pentance which they call pen-
nance is satisfactory, as if wee
by our repentance did satisfie
for our sinnes: vnto which de-

*vacuus peccari sum, sed quia mihi remissa sunt
peccata. Non gloriabor quia profus, neque quia pro-
fuit mihi quisquam, sed quia pro me aduocatus a-
pud Patrem Christus est, sed quia pro me Christi
sanguis effusus est. Ambros.*

testable

*Curiosum
genus ad
cognoscen-
dum vitam
alienam,
desidiosum
ad corrigē-
dum suam.
Quid a-
me quarunt
audire qui-
sum, qui no-
lunt a te au-
dire qui
sint. Aug.*

*Non glori-
abor quia
iustus sum,
sed glori-
abor quia re-
demptus
sum.
Gloriabor
non quia*

testable error; those places of the holy Bible are to be opposed, by which wee haue before made cleare that the passion of Christ doth sufficiently satisfie for all our sinnes.

You haue already sufficiently instructed mee about Redemption: now take the paines I pray you, to instruct mee about sanctification?

Sanctification, Regeneration, and new Obedience, or Conversion vnto God, are all one in signification. And it is nothing else saue the changing of our depraued, or corrupt nature into better, and then a settled resolution to avoid sin hereafter, and to frame our liues to som new course which may bee pleasing vnto God, and becoming our profession of Faith and Religion; which

re-

De Regeneratione.
Zanch. in
Epist. ad Ephes. pag.
161 & seqq.
Calu. Instit.
l. 3. c. 5.

Syst. Theol.
pag. 475.

regeneration in this life certainly cannot be perfect, but only inchoate, and alwaies cōioyned with a combating, & a reluctance against sin, or of the flesh and the spirit, As the Apostle very largely sets it downe, *Rom. 7. Gal. 5.* The good (saith he) that I would, I doe not. But in that other life we shall perfectly be regenerated, sanctified, and reformed vnto the Image of God; yet for all this, Gods will it is our regeneration should bee begunne in this life, and that good workes bee done by vs, as our Sauour commandeth, *Math. 5. 16.* Let your light so shine before men &c. *2. Pet. 1. 10.* Labour to make your vocation and election sure by good workes, that is, Labor to giue vnto your selues a sure, and to others an euident testimony, that you haue true Faith
from

Calu. Instit.
l. 3. cap. 16.

*V. Zanch. in
Epist ad
Theſſal.*

from whence doe spring and
arise good workes; for Faith
without workes is dead, and
indeed is no Faith. *1 Theſſ. 4.*
3. This is the will of God unto
your Sanctification. Rom. 6. 12.
13. Make your members hence-
forth Weapons of righteousness.
And most dreadfull is that
speech. *Heb. 12. 14. Without*
holinesſe none shall see God:
Wherefore if it be demanded
whether good workes are ne-
cessary vnto Saluation. *I An-*
ſwer, That if we take Saluati-
on for our first entry thereun-
to: namely, Remiſſion of ſin,
and iuſtification; then good
workes are not neceſſary: be-
cauſe it is moſt neceſſarily re-
quired that firſt our ſinnes, be
forgiuen vs, before we can do
any good workes pleaſing vn-
to God: good workes there-
fore are of no force to procure
remiſſion of ſinnes, which we
doe

doe obtaine onely by Faith, contrary to the Papists tenent: but if the word be not taken for the remission of sinnes, but for life eternall, which hereafter wee shall bee possessed of: there is need then of good workes, as a meane and way, but not as any meritorious cause of saluation; for then indeed shall we be cloathed upon, if we be not found naked: that is, in that other life, wee shall be fully renewed and conformed, if that we begin that reformation, and sanctification in this life. And this is that which the Apostle speaketh Heb. 12. 14. Follow peace with all men, and holinesse without which none shall see the Lord.

How many parts are there of our Sanctification?

Two: God workes, and Prayer; For in these two standeth our whole Regeneration and con-

*Sunt via
ad regnum
non causa
regnandi.
Ber.*

conuersion; namely, to doe good workes, and dayly to call vpon God by Prayer.

What are good Workes, or what things are required vnto Workes which are good, or pleasing vnto God?

Three things bee requisite to good workes: *First*, that they spring from a true Faith. For *Whatsoeuer is not of Faith, is sinne.* Rom. 14. 23, Heb. 11. 6. *Without Faith it is impossible to please God, &c.* *Secondly*, that they be commanded by God; for what workes soeuer are enioyned by men, and not by God, those are not good workes. *Ezech. 20. 18. 19. You must walke in my Commandements, and not in the Commandements of your Fathers.* Math. 15. 9. *They worship mee in vaine, teaching for doctrines mens precepts.* *Thirdly*, that our good workes, bee

alwaies referred to the glory of God; and not vnto vaine glory and hypocrisie. 1. Cor. 10. 31. *Doe all vnto the glory of God*, Mat. 5. 16. *That men seeing your good workes, may glorifie your Father which is in heauen.* Hereby may easily bee discerned, what is to bee thought of the most of the *Papists* workes, wherewith they thinke that they worship GOD, such as are their Watchings, and Pilgrimages to holy places, and adorning of Churches with Shrines & Images: for such workes are no good workes; *First*, because they are not done out of Faith, but out of a most peccilent opinion of meriting & satisfying for sins. *Secondly*, because they are not commanded by God, but inuented & appointed by Popes and Bishops against the expresse commande-

mandement of God: as that
 of Fasting & abstaining from
 Flesh on Friday; which man-
 ner of Fasting and difference
 of meate is expressely against
 the Word of God. Mat. 15. 11.
*That which entreteth into the
 mouth doth not defile the man
 but that which cometh out of
 the mouth, that defileth the man.*
 1 Tim. 4. 1. 3. The Apostle ex-
 pressly and plainly nameth
 the Forbidding of certain
 meates, and so of Flesh, among
 the Doctrines of Devils. Colos.
 2. 16. *Let no man condemne you
 in meate and drinke, or in respect
 of Holydaies.* Rom. 14. 14.
*I am perswaded by our Lord Je-
 sus Christ that nothing is un-
 cleane, or common of it selfe; but
 to him that thinketh any thing
 to be common or prophane: for
 the Kingdome of God is neither
 meate nor drinke, but righteou-
 nesse, peace and ioy in the Holy
 Ghost.* v. 17.

Whe

What is then the rule and square of our good workes, and so consequently whence doe we know what workes be commanded by God?

The *Morall Law*, or the Decalogue is the only square of our good workes, whereby we may know, what workes are acceptable vnto God. This law is reduced to two heads, to wit, the true worship of God, and then the workes of charity, which wee performe to our neighbour. The worship of God is set downe in the former part of the Decalogue; and the loue of our neighbour, with the workes of charity, is comprised in the second Table.

Which is the other part of sanctification?

Inuocation of Gods name.

How many waies is God inuocated, or called vpon?

Two

Syst.Theol.
pag.475.

Syst.Theol.
pag.480.

Calu.Instit.
lib.3.ca.20.

Syst. Theol.
pag. 487.

*Honorandi
sunt sancti
propter imi-
tationem,
non adorandi
propter re-
ligionē, &
angelos ho-
noramus
charitate
non serui-
tute, nec eis
tēpla cōstru-
imus. No-
lunt enim
sic se hono-
rari à nobis,
quia nos ip-
sos, quum
boni sumus,*

Two waies ; the first way
is *Petition*, or beging of those
things whereof wee stand in
neede ; and the second is
Thankesgiuing for those which
we haue receiued: both which
kinds of Inuocation is either
publike or *private*. As touch-
ing both of them, read my
Syst. of Diuinity. Pag. 487.
And here must bee obserued
two maine errors of Pope-
rie: *First* is, touching the In-
uocation of Saints: *Secondly*,
about the worshipping of I-
mages, & adoring of reliques.
As touching the former of
these twaine, wee in oppositi-
on therevnto maintaine, that
God alone is to bee called vpon
in Prayer ; that is, the deu-
out affection of our mind
to be directed euen vnto God
and not vnto Angels, nor vnto
the Virgin *Mary*, nor vnto
the Apostles, nor yet vnto
those

those fourteene Helpers, as they call them; by whose mediation and merits, the Papists doe most blasphemously say, that they are rid, and delivered from all aduersities; as are, George, Erasmus, Basil, Pantalion, Vitus, Christopher, Dennis, * Dominick, Achasius, Eustace, Gyles, Margaret, Barbara, and Catharine. Hence is the Masse of the fourteene Helpers. But vnto this their praying vnto Saints, we oppose the plaine Word of God: whereby will bee plainly proued, that wee owe the deuout affection of our minds onely vnto God: Deut. 6. *The Lord thy God shalt thou worship, &c.* Which place Christ repeating, Mat. 4. 10. expounds thus: *And him only shalt thou serue*; producing it against Satā's temptation. See the like places, Exod.

*templum
summi dei
esse nouerunt. Aug.*

* In Antoninus his time, vnder Pauls picture was written,
*Per hunc
itur ad
Christum:*
and vnder Dominicks,
*Sed per istū
facilius.*
Flac. Illyric.

*De sanctorū
innocatione
Zanch. in 1.
Epist. Ioan.*

*Martyribus
non sacrifici-
carius sed
vni Deo.
Aug.*

*Ab alio ora-
re non pos-
sum, quam
a quo sciam
me conse-
cuturum :
quoniā &
ipse est qui
solus pra-
stat, & ego*

Exod. 20. 3. 4. Psal. 50. v. 13.
Psal. 95. v. 6. Psal. 99. 5. The
Angels themselves forbid
this, and refuse to bee wor-
shipped, as being idolatrous.
Iudg. 13. 16. where the An-
gell saith vnto *Mineba* : If
thou wilt make a burnt Offering,
offer it up vnto the Lord, and
not vnto mee. Reuel. 19 v. 10.
also the 22. v. 9. the Angell
forbiddeth *Iohn*, and stayes
him from falling downe before
him, and worshipping of him.
Wherevpon he saith to him,
See thou doe not this, for I am
thy fellow seruant ; that is, I am
also a creature as well as thy
selfe. Paul Coloss. 2. 18. ex-
pressly condemnes worshipping
of *Angels*. And note I pray
you a very plaine place. Rom.
10. 14. How shall they call
him, in whom they haue not be-
leeued ? Whence thus I argue
Wee ought not to beleue in
the

the Saints ; therefore neither ought we call, or pray to the. And the Apostle further in his Epistle to the Galathians, Chap. 4. 8. blameth the Heathen, for that they called on them, which by nature are not Gods. Whence I also argue :

* The Saints are not by Nature Gods : *Ergo*, they are not to be called vpon : or if they bee called vpon, then is committed flat Idolatrie. Yea, but the Saints may mediate for vs, therefore they are to bee called vpon. Whereunto we answer, denying the *Antecedent*, that the Saints can mediate for vs with God: *First*, because we haue one only Mediator, to wit, Christ Iesus, as it is written; *There is one Mediatour betwixt God and man, euen the man Christ Iesus.* 1. Tim. 2. v. 5. Like places hereunto, see Ioh. 10. 9. Rom. 3.

K

25. Rom.

sum cui impetrare debetur, famulus eius, qui eum solum obseruo, qui es offero optimam hostiam, quam mandauit orationem de carne pudica, de anima innocenti, de spiritu sancto profectus Tertull.

* *Reuera Sanctus erat corpus Maria, non tamen Deus : reuera virgo erat Maria & honorata, sed non ad adorationem nobis data : Epiphan.*

Ibi sunt spiritus defunctorum, ubi non vident quacunque aguntur aut eveniunt in ista vita hominum. Aug.

25. Rom. 8. 34. Heb. 2. 17. Heb. 7. 25. Heb. 9. 12. *Secondly*, the Saints cannot be Mediatours, for that they doe not know the groanings, & sighes of our hearts, and vnderstand not our priuate troubles and afflictions. For these bee the conditions of an Aduocate or Mediatour; *first*, that our Mediatour bee nominated and commended vnto vs vpon good and sufficient warrant of Gods Word: *Secondly*, that that same intercessour be perfectly righteous and holy: *Thirdly*, that hee also know the groanings and afflictions of him, for whom hee meanes to mediate: none of all which agreeth vnto the Saints. For the Saints are neither appointed vnto vs by God to be our intercessours, neither haue we any command in holy Scripture, that we are to make the
Saints

Saints Mediatours for vs, or to call on them. Nay, rather quite contrary precepts hereunto, which wee haue before cited. Againe wee finde not through the whole volume of Gods booke, any one example of any Saint, that hath prayed vnto a Saint, and entreated him to play the Mediatour for him. Neither does the second condition agree to them, for that they are not altogether pure before God, & they may mediate for others: but they themselues rather haue need of a Mediatour: as it is said, Iob 15. 15. *Yea, in his Saints bee found uncleannesse.* Thirdly, the Saints are ignorant of our afflictions & affections, how can they therefore interceed for vs, if they wot not what we aske? for God alone challengeth this priuiledge to himselfe, to be the searcher of

Note.

*Si quando
homines
exorare o-
portet, ia-
nitorib pri-
us occurre-
re oportet,*

Ec In Deo

*nihil tale; ad quem confugies? ad Abrahamum
non te audiet. Ille solus precandus & exorandus
qui & scriptam in te damnationem delere potest
& incendium restringere. Chrysostom.*

the heart, and the discou-
rer of the thoughts, and groa-
nings of men. Yea, but (say
the *Papists*) the Saints as the
friends of God haue all our
groanings and prayers disclo-
sed vnto them in the glasse of
the Trinitie. Whereto I an-
swer: first, that if the Saints
come to the knowledge of our

groanings by God, what need
is there, that first wee should
call on the Saints? and to
what end is it to haue any
such Mediators with God,
sithence he to whom they me-
diate, knoweth better what
is wanting to vs, then the
Mediators themselves? For it
should seeme to bee a prepo-
sterous course to vse any in-
ter-

tercessour vnto a King, if the King knew the party, for whome the Mediatour would intercede, better then the Mediatour himselfe. And how absurde should it be, if the intercessour should say: Tell me, I pray you, O my King, what this fellow askes, for whom I am to mediate? Secondly, I say, that the Scripture hath broken that prospectiue glasse all to shiuers. Esay 63. 15. 16. *Heare from heauen thy holy dwelling place: for thou art our Father: Abraham heareth vs not, and Israel is ignorant of vs: but thou art our Father, thy name is from everlasting.* Where it is plainly affirmed, that *Abraham* and *Israel*, which long agoe were dead, and whose soules rested with God in the Heauens, did not in any glasse behold and know the groanings and af-

Solent tamen pudorē passi miseri uti excusatione per istos posse iri ad Deū sicut per comites peruenitur ad regē, age nunquid tam demās &c. Vide Amb. in 1 c. s. epist. ad Rom.

flictions of the Church militant on earth. And indeed that the Saints departed are not privie to our affaires done vpon the earth nor know any thing in specialtie, what happeneth among the living, that place in the second of *Kings*, *Cha 22.20.* witnesseth, where God saith vnto *Iosiah*, a most religious & holy King: *I will gather thee vnto thy Fathers, that thine eyes may not see all the euils, which I will bring vpon this place, Esay. 57.1.* The iust and the righteous are taken away from the sight of the euil, that in his yeares hee may not behold the calamities, which are to be sent vpon the Land for wretched impiety. *Ec. 9.4* the dead know nothing any more, to wit, of those things, which are done vpon the earth. Hence therefore is it rightly inferred, that the Saints cannot

not bee Mediators. And indeed wee haue no neede of them to be our intercessours : *first*, because God knoweth our afflictions better then they, yea, better then the Angels : *secondly*, because God is more merciful then any Saint, and more desirous that wee should liue, then any Saint can be. Now that we doe vse the intercession of some Noble man, or great man vnto Kings (which is their most plausible argument), it is for the great defect and weaknesse that is in man : for that Princes are not acquainted with all mens grieuances : *secondly*, because Princes are more affected vnto one man, then vnto another ; but no such respect of persons is there with God, as it is said, *Acts* 10. 34. the Papists bring vs in a distinction betwixt *Solui*

Ideo ad regem per tribunos aut comites itur, quia homo utique est rex, & nescit, quibus debeat rempublice credere. Ad Deum autem, quod utique nihil latet, &c. Vid. Am. ubi supra in 1. cap. ad Rom.

Calu. Inſtit.
l. 1. cap. 12.
§. 2.

ſervice, and λατρεία adoration;
 and ſay that the one, to wit,
Service is due to Saints, the o-
 ther, that is, *Adoration* is due
 to God. Againſt which di-
 ſtinction, you may reade a
 moſt cleare diſputation in the
 expoſition of *Vrſins* Cate-
 chiſme, pag. 739. where it is
 proued by holy Scripture, that
 λατρεία and δουλία both the one
 and the other agrees vnto
 God, and neither of them both
 vnto Saints. Only this one
 thing I will not let paſſe, that
 the Papists themſelues breake
 downe the pale of their owne
 diſtinction, which I proue by
 this reaſon: All thoſe thinges
 which *Danid* in the *Pſalmes*
 giues vnto God, hee giues
 them all by the way of adora-
 tion: but all thoſe very thinges
 & *Danid* giues vnto God, are
 attributed vnto the Virgin
Mary in *Bonauentures* *Pſalter*:

Ergo.

Ergo. The other error of the Papists is, about the worshipping of Images, and so also of that worship, which they make vnto the Reliques of the Saints. And first of all the Papists hold, that those prayers which are made in, or at certaine set Chappels and Churches, and before the Images of the Saints, are of greater efficacie, and greater worth, then those which are in other places powred forth before God: quite against the holy Word of God, Ioh. 4. 21. 23. The time shall come, when the true worshippers shall neither be at Ierusalem, nor in this mountaine, but in spirit and truth worship the Father. Matt. 6. 6. Christ bids vs, go into our chamber, and there the doores being shut, to powre out our prayers. 1 Tim. 2. 8. The Apostle willett men to pray in every place,

K 5

lifting

Galv. Inſti.
l. i. c. ii. §. 9

lifting up pure hands. Now a-
gainſt reliques and Images,
let that place bee well obſer-
ued, Eſay, 42. 8. *My glory will
I not give unto another, nor
mine honor unto the graven Ima-
ges.* But we (ſay the Papists)
doe not worship Images, and
we know, that it is ſaid in the
ſecond Commandement, *Thou
ſhalt not bow downe thy ſelfe on-
to them, &c.* To this what
ſhall we answer, but that they
ſay one thing, and doe ano-
ther: for wee have already
proued, that they fall downe
and worship the Croſſe; *Be-
hold the ſigne of the Croſſe, come
and let vs worship it.* Again,
it is impoſſible, that one
whole affection ſhould be
bent and ſetled on an Image,
and yet that he ſhould not di-
rect ſome deuotion vnto the
Image; as one of the Ancients
hath well ſaid: *It cannot poſſi-*

ble bee, that the affection should be withdrawne from that, whereon our whole sense is fixed, and fastned. Therefore Lactantius saith, that there can bee no true worship performed, where it is done with respect vnto Images. Thirdly, wee say, that both these are equally forbidden of God, namely, the worshipping of the Image it selfe, and the worshipping of God at, or before an Image. For this you haue a plaine place, Leu. 26. 1. You shall make you none Idols, nor grauen Image, neither reare you vp any pillar, neither shall you set vp any stone or image within your Land to worship before it: for I am Je-houah, the Lord your God. But Images (say they) are Lay-mens Bibles, and therefore they may be borne with, as certaine historicall documētts for the good of lay people: where-

Placuit
picturas in
ecclesia esse
non debere:
ne quod co-
litur aut a-
doratur, in
parietib.
pingatur.
Concil.
Elibert.

Ἡ τῶν ἰδωλῶν
ὑπόστασις ἐν αὐ-
τῷ θεῷ, ἀλλὰ ὁ
ὡς καὶ οὐκ ἔστι
τοῦ θεοῦ ἡ
ἀρχὴ ἰσχυρὰ κα-
τα, ὡς οὐκ ἔστι
κατὰ τὴν φύσιν,
ἰδὼν ἐν πνεύματι.
Atha.

Quis ergo
iste honor
Dei est per
lapideas &
lignear for-
mas discur-
rere, & in-
anes atque
examines
figurastan-

*quam nu-
mina vene-
rari, & ho-
minem, in
quo vere i-
mago Des
est sperne-
re? Clem.
Rom.*

*Calu. Instit.
l. 1. c. 11. §. 5*

wheretō I answer : first, that it is no little blasphemy to affirme, that Images are Bibles, that is, the Word of God : for the authority of Gods word, and of the Bible, is the greatest that may bee, and it is vnspeakeable : But who dare say, that the authoritie of Images is as diuine and eternall, as that of God himselfe. Secondly, Images cannot be Lay-peoples Bibles, because the Bible contains the true doctrine of God ; but Images are deceitfull & lying Teachers, teaching lyes, as it is manifestly written by Ier. 10. 8. and by Hab b. 2. 18. 19. Further wee ought not to be wiser then God, who hath instituted, that his church should be taught, not by dumbe Pictures and Images, but by the liuely preaching of his Word, and the lawfull vse of the Sacraments.

craments. And these things be spoken also, as touching the adoration of *Reliques*, for the worshipping of them is confuted by those very same places of Scripture, by which the worshipping of Images hath beene ouerthrowne.

You haue led mee by the hand through all Diuinitie, and so haue helpen mee to some generall knowledge, whereby I may in some sort bee prepared vnto the holy Supper of the Lord; now it remaines that you furnish mee with some particular knowledge about the same Supper of the Lord, wherunto I desire to prepare my selfe?

You say well indeed, and I doe it very willingly, so bee that, before all, you note that the word Sacrament is nowhere extant in holy Scripture,

S. Tb. p. 439

Calu. Insti-
tut. l. 4. c. 14

ONLONIA.

JATHANUTIA.

ture, but there are diuers words æquiualent vnto it; as *Romans 4.* the word Signe or Seale; where *Paul* calleth *Circumcision* the seale of the righteousness of Faith. A Sacrament then, is a holy signe or seale annexed to the Word of God, as vnto Tables and Letters, wherein God promiseth vnto vs his fauour, and the forgiveness of sins by the death and suffering of our mediatur *Iesus Christ*. Now signes be of three sorts: Some there bee, which are onely *Significatiue*, and noting out somewhat, as the Meare-stone signifieth the fields, which it parts, to be diuers: Some are *Memoratiue*, representing vs the memory of somewhat, and exciting our affection and will, thank fully to thinke on it: as when one friend giues vnto another some excellent booke, or a piece

piece of gold to be a signe vn-
to him of his friendly remem-
brance. Lastly, some Signes
are *Confirmative*, wherby some
benefit or other promised vn-
to vs by any man, is made cer-
taine vnto vs. As the scale
hanging at the Kings Letters
Patents, doth not only signifie
and put the partie in remem-
brance of some benefit, but it
doth especially certifie him;
as namely, by which hee, to
whom the letters are granted,
is certainly assured to obtaine
that benefit or good thing,
which is promised him in the
Letters. A Sacrament then is
a Seale or Signe, assuring vs
the forgiuenesse of finnes, pro-
mised in the Letter Patents
of the Gospel. In which short
and plaine description, the
whole nature of Sacraments
doth consist; neither is it here
any whit needfull that the
godly

capitulum

quæstio.

artus.

S Th. p. 454
Calu. Instit.
tit. l. 4. c. 17
De cæna
Domini.
Zanch. Mis-
cellan. 1.
part. pag.
387. & seq.

S. Th. p. 440

godly heart should bee trou-
bled or molested with any sub-
tilties either of *Papists*, or of
Ubiquitaries.

¶ *conceine what a Sacrament*
in generall is, I would haue
you to shew mee what the
Supper of the Lord is?

It is a Sacrament of the
new Testament, or, it is a holy
signe ordained by Christ in
the New Testament, that by
bread broken and eaten, wee
may bee admonished and cer-
tified, that the body of Christ
was broken vpon the Crosse,
and giuen for vs: and by wine
powred out, and drunke, wee
may bee remembred and asse-
red, that the blood of Christ
was shed for vs, for the remi-
ssion of sinnes.

How many things are wee to
consider in the Lords Sup-
per?

Three things, as in every o-

ther relation; first, the two *termes* of the relation, the *Re- late*, and the *Correlate*: Secondly, the *foundation* and ground of this relation: thirdly, the *end* or finall cause of this relation.

What is the Relate in the Lords Supper, and what is it called?

It is called the *signe*, or the thing which puts vs in mind, and giues vs assurance of some other matter.

How many kind of signes bee there in the Lords Supper?

The *Relatum* or *signe* in the Lords Supper is twofold: *Substantiall* and *Accidentall*.

Which is the Substantiall?

It is true bread, & true wine.

*Sub vtraq;
specie sumi-*

*tur ipse totus Christus, sed si in altera tantū sume-
retur, ad alterius tantum, id est, anima vel corporis,
non vtriusque pariter tuitionem valere significare-
tur. Ambros. Aut integra Sacramenta percipiant,
aut ab integris arceantur, quia diuisio vnius eius-
demque mysterii sine grandi sacrilegio fieri non po-
test. Gelasius.*

Which

Which is the Accidentall?

It is the breaking of the bread, and the taking of it likewise the pouring out of the wine, and the taking of it.

What is the Correlate in the Lords Supper?

It is called the *thing signified*, or that thing whereof we are put in mind, and assured in the Lords Supper. The ancient Church called the *Relatum*, the *earthly matter*, as bread and wine, for both of them spring from the earth; and the thing signified, it called the *heavenly matter*; whereupon, it rightly and religiously taught that the Supper of the Lord did consist in two things, a *terrene* or earthly, and a *celestiall* or heavenly matter; and therefore that it behooved those which came vnto the Lords Supper, to

thinke

thinke that there they should receiue two things, to wit, an *earthly thing* after an *earthly fashion*; that is, bread & wine with the *mouth* of the body, and an *heauenly thing* after an *heauenly manner*, that is, the Body and Blood of Christ by a true *faith*.

What be the things signified in the Lords Supper?

The thing signified is of two sorts, *substantiall*, or *accidental*.

What is the substantiall?

Euen *whole Christ* our Mediatour according to both natures, diuine and humane, but especially according to his body and blood, in as much as in his body, as the subiect of his passion hee suffered for our sinnes, and by his blood shed hee purged our sinnes. And this it is which Christ saith, *This is my body which is giuen*

giuen for you; that is, in the Supper of the Lord you put in remembrance, and assured of my body, as it hung vpon the Crosse, and also my blood which was shed likewise for you vpon the Crosse.

What is the Accidental?

Euen all those benefits which doe acc ew vnto vs by the passion and death of Christ, as the forgiuenesse of sinnes, regeneration, sanctification, and in fine life everlasting: as Christ saith, *My blood which is shed for you for the remission of sinnes.*

I haue heard of both termes in the Lords Supper, to wit, the Relate and the Correlate: now I would be instructed about the foundation and ground of this holy admonition and confirmation, as you called it?

The

The fundamentall or efficient cause of the Lords Supper is, partly in respect of the thing it selfe, or the Sacrament, partly in respect of us which doe vse the Sacrament.

Syst. Theol.
pag. 445.

What is the foundation, in respect of the Sacrament it selfe?

It is two fold, the institution of Christ, and the agreement or correspondencie betwixt the signe, and the thing signified.

What are to bee considered in the institution of Christ?

Two things: First, the History of the institution of the LORDS Supper, set downe by the Euangelists: secondly, the especiall words of the institution, which are, *This bread is my Body which is giuen for you: 1 Cor. 11. 24. This Cup is the New Testament in my Blood. vers. 25.*

De verbis
Cana.
Zanch. E-
pist lib. 1.
pag. 179.
Calu. 1. sit.
14. cap. 17.
S. 12. &
segg.

How are these words to bee understood? They

Syst. Theol.
pag. 457.

*Dominus
non dubita-
uit dicere
hoc est cor-
pus meum,
cum signum
daret cor-
poris sui.*

Aug.

*Hoc est cor-
pus meum,
id est, hoc
est figura
corporis
mei. Tert.*

*Panis dici-
tur corpus
suo modo,
cum sit sa-
cramentum;
non autem
dicitur rei
veritate
sed myste-
rio signifi-
cante. Aug.*

They are to bee construed according to the nature of signes or sacraments, which are not *transubstantiations* of things, but, as we haue a little before noted, *significations* and scales of things. These words therefore are not *substantially* to be vnderstood, as if the Bread were the substance of the Body of Christ, for by that reason bread should haue beene crucified for vs, bread should haue beene giuen to die for vs; and so the Cup likewise should haue beene shed for vs vpon the Crosse, the Cup should haue issued out of Christs side. Neither are they to bee vnderstood *consubstantially*, as if the body of Christ were included in the bread, and the bloud of Christ included in the wine; for Christ saith not, *in this bread is my body*, or *in this*

Wine is contained my blood, neither would our Saviour teach his Disciples, where his body or his blood was, for they saw that well enough, in that Christ was sitting with them at the Table. But those words are to be vnderstood in a commemorative, or certifi-
cative signification: as if Christ had said, the bread doth for a certaintie signifie vnto you, and giues you notice of my body, which is deliuered vnto death for you; and the wine doth most certainly no-
tifie & assure you of my blood which is shed for you, for the remission of sinnes. Christs

*Vt quid pa-
ras dentes
& ventrē?
crede &
māducasti.
Idem.*

*Antequam
sāctificetur
panis, panē
nomina-
mus; diuina
autem illa
sāctificāte
gratia libe-
ratus est ab
appellatio-
ne panis,
dignus au-
tem habi-
tus est do-
minici cor-
poris appel-
latione, et si
natura pa-*

*nis in eo remansit. Chrysost. Αἴτιον αὐτὸν οὐκ ἀντιτύπον
τοῦ σώματος αὐτοῦ καὶ αὐτὸς ἐστὶν ἐκείνου τοῦ σώματος καὶ οὐ
οὐκ ἀντιτύπος ἐστὶν αὐτοῦ τοῦ σώματος, ἀλλ' αὐτὸς ἐστὶν αὐτοῦ
τοῦ σώματος καὶ οὐκ ἀντιτύπος ἐστὶν αὐτοῦ τοῦ σώματος.* Macar. Seruator noster nomina cō-
mutauit, & corpori quidem id, quod erat symboli
ac signi, nomen imposuit; Symbolo autem, quod
erat corporis, causa mutationis manifesta estis,
qui &c. Theodoret.

speech

speech then is altogether the like, as if when a Prince hath granted to any one a faire Mannor, and hee giue withall vnto the Graunt his letters with his Broad seale, and deliuering the man these his letters with the seale, hee should say, *Loe, theres your Mannor.* Now hee giues not the Land substantially into his hands, and by consequent it will follow, that that speech of the Prince must not bee vnderstood substantially, as if those letters and the seale were the very substance of the demaine, or because the demaine were inclosed in the seale, but it is a significant and certificative kind of speaking, which must bee thus vnderstood and interpreted; these letters of mine, and this seale doth import and assure thee of the certaine hauing and possessing of

that Mannor, Farme, or de-
maine. Wherefore wee con-
clude that the Body and
Blood of Christ according to
the substance thereof, is nei-
ther in the bread, nor in the
place where the Supper of the
Lord is administred, but in
heaven, as is vsually said, he as-
cended into the heavens, from
whence only hee shall come at the
last iudgement, but that the
Bread & Wine do giue vs no-
tice and assurance, that that
very body which now is in
heauē, was giuen for vs on the
Crosse, and that the Blood of
Christ was shed for vs. Which
must bee observed against the
Papists and Vbiquitaries, who
seek after the body and blood
of Christ in that very place
where is the bread and wine.

What is the other foundation
in respect of the Sacra-
ment?

L

It

*Si sacramē-
ta aliquam
similitudi-
nem earum
rerum quas
sunt
sacramen-
ta non ha-
berēt: ne sa-
cramenta
quidem es-
sent. Aug*

It is the agreement or mee-
analogie betwixt the signe, and
the thing signified, or, it is
that fitnessse whereby the
Bread may signifie and ascer-
taine vs of Christs body gi-
uen for vs, and the wine may
notifie and assure vs of the
blood of Christ shed for vs.

Wherein consists the fitnessse
which true Bread hath
to signifie the Body of
Christ. 1. It consists in three things:

1. that like as the bread is broken,
so the body of Christ was
broken and torne upon the
Crosse for vs: as Paul saith
This bread is the communion
of the body of Christ. 2. Like
as bread hath the force
nourishing, so the body
of Christ given for vs
death, hath power to refresh
our consciences forlorne,
almost spent and pined away.

by reason of sinne. 3. Like as bread doth not only nourish; but it doth also *strengthen* our body: so the body of Christ in like manner deliuered vnto death for vs, hath power continually to cherish and *sustaine* our drooping miserable consciences.

Wherein consists the correspondencie that Wine hath vnto the Blood of Christ?

In three things also; first, euen as the wine is poured out into the Cup, and poured also out of the Cup: so the blood of Christ sprung out of his body, and was shed vpon the Crosse. Secondly, euen as wine hath the power of *reuiuing* and quickning, or of heating and moystning of our body, and of increasing vitall and animall spirits; so the blood of Christ, or the merit

of the blood of Christ hath the power of quickning our Consciences benumbed and dried vp by reason of sin Thirdly, euen as wine maketh glad the heart of man, and hath great vertue in it to cheare vp the mind: so the merit of Christ, or the blood of Christ, worketh an vspeakable ioy in our soules: whereof David speaketh, Psal. 51. *Restore vnto me my ioy againe.*

I haue heard what the foundation of the Lords Supper is in respect of the Sacrament it selfe, or the things themselves, now tell me what is their ground and foundation which doe vsf it, or the foundation in respect of vs?

It is true Faith, whereby wee doe so looke vpon these signes, as they signifie, remember, and assure vs of the body

body & blood of Christ, and so consequently of his whole merit: and so likewise of assured remission of our sins following vpon that merit. For in the supper of the Lord remission of sins is not granted vnto vs, neither hath the Bread or the Wine any power to purifie from sinnes, as the Papists peruerfly doe imagine: But our Faith is confirmed & strengthened by these signes in the remission of sinnes; which was granted and giuen vnto vs before that wee approached the Supper.

Si quis manducauerit ex ipso, non morietur in aeternum. Hoc pertinet ad virtutem Sacramenti non ad visibile Sacramentum.

Qui manducat intus, non foris; qui manducat corde, non qui premit dente Aug. Quasi non possit tangere

quum iam ascenderit; at utique poterit, sed affectu, non manu; voto, non oculis; fide, non sensibus Bern.

Wherein consists that Faith,
which we must bring to the
Lords Supper, thereby to be
confirmed and strengthened.

It consists in two things:

L 3

First,

First, in a sure trust and confidence, whereby wee beleene for certaine, that Christs body was giuen and his blood shedde for vs : that is, for that person that commeth to bee partaker of the Lords Supper. *Secondly*, it consisteth in application, whereby wee appropriate vnto our selues Christs passion, steadfastly beleeuing that wee as Christs members are so made one with Christ our head, that as hee suffered for our sinnes, even so the pardon for all those sinnes for his passion sake we should as certainly be perswaded of, as if we our selues had bene crucified, and there haue giuen our owne proper bodies, and shed our owne hearts blood.

I haue heard as concerning the foundation and ground of the Lords Supper; it remaineth that

I heare somewhat of the
end or the finall cause, for
which the Lords Supper
was instituted, and for
which it becommeth mee
to communicate at the
Lords Table?

The end or finall cause is
first in respect of Christ, then
in respect of our selves. In re-
spect of Christ, the end is the
commemoration of that his
most bitter passion, which he
endured for vs both in his
soul, and in his body. A com-
memoration (I say) that is, a
gratulatorie remembrance, to
the end that for that so great a
benefit, and vntirenable love
towards vs, we should in the
publike assembly and congre-
gation, in the very face of the
Church, yeeld together with
that remembrance most heart-
clenkes. As Christ saith,
Do this in remembrance of me.

*Reliquit
nobis Christ
in purgum.
i. e. Monu-
menta sua
salutaris
passionis,
qua propo-
sumus iux-
ta eius ma-
data. Basil.*

1 Cor. 11. 24. in an *Eucharisticall* or thankfull wise. Whereupon this Sacrament is also called the *Eucharist*, for this principal vse of the Lords Supper. In respect of *our selues* the vse of the Lords Supper is either *Primary* or *Secondary*.

What is the Primarie vse of it in respect of our selues?

It is two fold: *First*, the confirming and establishing of our Faith as touching the forgiveness of our sinnes, for Christs body giuen vnto death for vs, and for his blood shed vpon the Crosse likewise for vs. The *other* vse is the nourishing, strengthening, reuiuing, and chearing of our consciences, which were by the burthen of sin oppressed, withered, and disconsolate.

Which is the secondary vse arising from the former?

It is three fold: *first*, the consecra-

consecration of our selues, that
euen as Christ offered himselfe
once vpon the Altar of the
Crosse for vs : so we should in
this publike action of the
Church offer vp our selues,
and our whole life, euen all
that are ours vnto God and his
Sonne. Secondly, the publike
confession of the faith, to wit,
that by these externall sym-
boles and tokens, as by a mi-
litary marke and badge wee
may testifie, vnto what com-
pany we belong, and to what
religion wee adioyne our
selues. Thirldly, the obligation
of our selues, that wee should
also by this publike action in
the sight of the Church, bind
our selues to loue our neigh-
bour, and to doe the workes
of charitie, especially to them
that are partakers with vs in
the same beliefe and religion.
And hereupon it was, that the

Ancients called this Supper of the Lord *Agape*, that is, *love-feast*; and that they were alwaies wont, which came vnto the Supper, to giue some Almes vnto the poore, that so they might testifie, how that by the vse of the Lords Supper, they were obliged to performe workes of loue and charity towards their Neighbours. And this is the *true doctrine* of the Lords Supper, drawne out of the onely word of God, and taken from the nature of Sacraments. But contrariwise, the *Masse* is an horrible monster, an idol of Antichrists owne making, consisting of diuers horrible blasphemies, whereby the whole dignitie and excellencie of the Lords Supper is defaced, and quite taken away; namely, while they say, that Christ in the Institution of

Syst. Theol.

pag. 459.

Calu. Instit.

lib. 4. ca. 18.

the holy Supper, before that
 euer hee gaue his body and
 blood vnto his Disciples, did
 vnder the bread and wine of-
 fer vp himselfe truly, though
 after an vnbleddy manner, for
 the honour of his Father, and
 that hee did appoint then his
 Disciples, and his Ministers
 afterward to doe the like. As
 the Masse. priests. indeed after
 a few words vttered, like Ma-
 gicall Spels and Charmes, and
 after a few histrionickal ge-
 stures and ceremonies doe
 beare vs in hand that they do.
 And further they blush not to
 affirme, that this Sacramēt is a
 sacrifice, a most true propitia-
 tory sacrifice for the sinnes,
 punishments, and all wants
 not only of the liuing, but of
 the dead too. And so blasphe-
 mously tread, as it were, vn-
 der
minus autem sine transference & successore sacer-
dotum christi in aeternum. sakana.

Si Deus di-
misit peccata
per unam
hostiam, nec
illum iam
opus est se-
cunda.
Chrysost.
Saluatoris
hostia semel
oblata ab-
solutio em-
nia, fidaque
in omne se-
pus perdu-
rat. Aaren.
successores
dati fue-
runt; Do-

*De sacrifici-
o Christi.
Zanch. in
Epist. ad
Ephes. 180.*

der foot the Passion of Christ, which as formerly wee haue proued, is the alone and only propitiation for our sinnes, which was only to bee made and performed by Christ, and not often to be reiterated, as are the expresse words of the Apostle against that Idoll of the Masse worthy to bee obserued. Heb. 10. 12. Christ ha-
uing made that one only offering for sinnes, for euer sitteth at the right hand of God: And v. 14. By that one oblation hath he consecrated for euer those which are iustified. You may read more abuses and abominations of the Popish Masse very plainly propounded in the explication of *Vesins* Catechisme, in the eightieth question.

*You haue fitted mee for the
Lords Supper by know-
ledge, both generall and
particular: now it remaineth*

neeth that you prepare mee
also by true deuotion.
What things then, I pray
you, doe appertaine vnto
that true Deuotion?

Two things: first, that you
bethinke with your selfe, how
oft you are to vse the Lords
Supper: secondly, that you
consider well, how you may
vse it worthily.

How oft must I vse the Lords
Supper?

Very often; where truly
there can be no certaine num-
ber of times prescribed vnto
any man: because euery one
out of his godly vnderstan-
ding, is to set downe that
with himselfe. But in the Pri-
mitiue Church, the Christians
surely did vse the Lords Sup-
per, as often as euer they came
together to heare the Word
of God; as may appeare out
of the 3. of the Acts, where the
Chri-

*Non est au-
dacia sapi-
us accedere
ad Domi-
nicam mō-
sam sed in-
digne acce-
dere, etiam
si semel tā-
tum id fuit
in tota vi-
ta. Chrys.*

Scio Roma
hanc esse
consuetudi-
nem, vt fi-
deles sem-
per Christi
corpus acci-
pant.

Hierom.

Accipe quo-
tidie, quod
quotidie ti-
bi prodest: sic
vive vt
merearis
quotidie ac-
cipere. Qui
non mere-
tur quoti-
die accipe-
re, non me-
rebitur post
animum acci-
pere. Amb.

— vi hq. can.
— 30. 30. 30.
— 30. 30. 30.
— 30. 30. 30.
— 30. 30. 30.
— 30. 30. 30.
— 30. 30. 30.
— 30. 30. 30.

Christians are said to haue
met to heare the Word of
God, and to the breaking of
bread, that is, the Supper of
the Lord. But it would bee
conuenient foure times in the
yeare, or twise at the least
nery yeare to approach the
Lords Table; and that for
these reasons. First, because
frequent and solemne thankes-
giving is by vs to bee perfor-
med for that so excellent be-
nefit which was afforded vn-
to vs by Christs Passion. Se-
condly, because Christ in ex-
presse termes commands. *How*
often soeuer you shall doe it in re-
membrance of me; wherof the
word is how often soeuer, is infor-
meth an often yfage: that is,
so often, as often as you shall
come so that it presupposeth
that wee are often to come.
300 And thus farre are we in-
debted to our faith, that wee
often

often strengthen it, so much we owe vnto our consciences, that wee may often hereby cherish, quicken and cheare, them vp: for by this good helpe and meanes, wee stirre our selues vp to leade a new life, whilst that wee consecrate and offer vp our selues to God by the vse of the Lords Supper. Thus much wee owe likewise to the Church that wee may hereby make open profession, and giue a publike testimony, that wee bee fellowes and members of it. Lastly, thus much wee are bound to performe for the auoyding of corporall punishments: for 1 Cor. 11. 30. it is said, For this cause many are weake and sicke among you, and many sleep, &c. where the Apostle teacheth, that God punisheth many in the Church of Corinth with diseases and death, because

Qui vulnus habet, medicinam quarit; vulnus habemus dum sub peccato sumus, medicina est Sacramentum. Bern.

they did not rightly vse the Lords Supper. Now if God did lay his punishing hand on them by diseases and death for the wrong vse, we may be sure that he wil punish for the rare vse of the Lords Supper.

Teach me now further how I may worthily vse the Lords Supper, and so how my deuotion must be qualified?

Qui sibi nullius maioris est conscius, hunc oportet singulis diebus accedere: qui vero peccatis occupatus est neque pariter, et nec in festis accedere tutum est. Nec enim semel in an-

That indeed is it, which aboue all other is most necessary, because of that most sharpe sentence pronounced by the Apostle. 1 Cor. 11. 27. *Whosoever therefore eateth this bread, or drinketh this Cup unworthily, he is guilty of the body and blood of Christ; that is, he is held guilty of the violating of this sacred signe and seale, whereby the body and blood of the Lord is represented, and withall assured vnto*

vs. Whereupon hee further addeth; Let euery man there-fore examine himselfe, and so let him eate of this Bread and drink of this Cup; for who so eateth and drinketh vnworthily, eateth and drinketh his owne damna- tion; not discerning the Lords body, that is, not vsing with reuerence those most holy signes and pledges, whereby wee are assured of the Lords body, and so consequently not discerning, or putting a-ny difference betweene com- mon bread, which we eate e- uery day at our Tables, and this bread, which by reason of the vse and office of certify- ing and assuring is made holy; and so likewise of the Wine.

Of what sorts is that deuoti-

on, I pray you tell me?

It must be of two sorts: ei-ther Antecedent, going be-fore the receiuing, or Con-
mitant,

*nō accedens
liberat nos
à peccatis,
si indignè
accesseri-
mus: quin
hoc ipsum
auget dam-
nationem,
quod cum
semel tam-
tum acce-
damus, ne
tum quidē
purè acce-
dimus.*

Chrysostom.

mitant, and ioyned to the receiving of those holy mysteries.

How is the Antecedent devotion called?

It is called, The examining of a mans selfe, according to that wee erstwhile vrged out of the Apostle; Let every man therefore examine himselfe, 1 Cor. 11. 28.

What is the true trying of a mans selfe, and of what parts doe ye consist?

The examination, or proving of a mans selfe, is nothing else but the lifting of ones conscience, what it thinketh of himselfe, and the examination is three fold.

Which is the first examination?

The first examination is touching our misery, which gaines is either general, namely, when wee consider

our selues the misery of whole mankind; which did betide vs by the fall of our first Parents, which doth consist in sinne, and the punishment of sin; or speciall, when our thoughts are occupied about our owne peculiar misery; which examination stands in 2 things: first, in the acknowledging of those sinnes, which thou e-
 uery day hast committed, either by *omitting* good things, which should haue been done, or *committing* euill which should haue been left vndone, and that both in respect of good workes, which wee ought to doe, as also in respect of prayers, and daily inuocating on Gods Name, which hath beene either altogether neglected, or but coldly performed, together with a due and diligent consideration of those punishments both
 cor-

ed in the
 of the
 which is
 not a
 of the
 the

corporall and eternall, which we might for those our sinnes feare would iustly fall vpon vs. *Secondly*, In a serious griefe & repenting sorrow for those our sinnes. It were, me thinks, very meete to make such an examination of our selues on the *third day* (as it were) for examples sake, on *Friday* before the celebration of the Lords Supper; and on that day to bee read both the *first part* of sacred *Theologie*, and also the 20. Chap. of *Exod.* the 28. of *Deut.* and thereunto to bee added that prayer of *Dauid* out of the 51. and 38. *Psalmes*.

Which is the second examination?

The *second* is concerning our *faith*, namely, whereby wee reconer our selues out of our former sorrowfull meditation, fixing our faith and beliefe

Apprehensio.

Applicatio.

Si credis.

peccata tua

non posse

deletis, nisi

liefe on Christ, *thinking* on his *Person*, his *Office*, and especially his *Passion & Death*, and *applying* that his *Passion* and *Death* to our *selues*, euery one of vs assuring our *selues*, that for that his *Passion* all our *sin*s are forgiven. Where it will also bee expedient to reade ouer the whole doctrine of the remedies against our *miserie*s, euen vnto the doctrine of *iustification*, and thereunto to adioyne the 26. and 27. Chapters of *Matthew* the 17. 18. 19. of *Iohn*; the 5. 3. of *Esay*, and likewise the 8. of the *Epistle* vnto the *Romans*.

What is the third examination?

The third must be occupied about our *sanctification*, or new life; which consideration, is absolved by a double reason & steady purpose of heart: the first, of doing those good works hereafter, which are to be performed

ab eo cui so-
li peccasti
& in quem
peccatum
non cadit,
bene facis:
sed adde
adhuc vt
credas quia
per ipsum
tibi peccata
dimittuntur.
Hoc enim
est testimo-
nium Spiri-
tus Sancti,
dimissa
sunt Tibi
peccata.
Bern.

formed either towards GOD
or towards our Neighbour.
The *second*, of daily calling on
God by prayer. Where it shall
not bee impertinent to recall
the whole doctrine of sanctifica-
tion, and to reade the *fift* and
sixth Chapters of *Matthew*;
the *12*, and the following Chap-
ters of the *Epistle* to the *He-
brewes*; the latter Chapters of
the *Epistle* to the *Galath.* the
Epist. to *Coloß.* to the *Ephs.*
both the *Epist.* of *John* and of
Iames. And this may be done
vpon the Sabbath day.

Thus farre I haue heard of
that deuotion which ought
to goe before the vse of the
Lords Supper: now tell me
also somewhat of that deu-
tion, which I ought to vse
at the receiuing of the ho-
ly Communion?

That deuotion is either ex-
ternall, namely, that wee doe

Soberly and reuerently approach vnto this holy action, in regard of our outward gesture, or *internall* and principall, which consists in these foure points; *First*, that thou render vnto Christ most deuout and hearty thanks for that his passion and death, which for thy sake he suffered and sustained. *Secondly*, that thou taking the Sacred bread doe make sure thy faith and appropriate vnto thy selfe the merit of Christs passion, and so of the breaking of his body upon the Crosse; cherishing & strengthening thy conscience with that assurance; and then taking the wine, that thou bethinke with thy selfe, how that the blood of Christ was shed for thy sinnes, and so withall reioicing and lifting with ioy thy drooping conscience. *Thirdly*, this deuotion

tion must be also in consideration of thine owne selfe, that thou doe hereafter dedicate and consecrate thy selfe wholly both in soule and in body, and all thy workes vnto God. *Fourthly*, that thou doe also remember the Church, in whose sight thou vsest the Lords Supper, firmly resolving with thy selfe to abide alwaies in that Church, and to doe the workes of charity vnto the Brethren. For the better effecting of these 4 points of this internall deuotion, euery one may vse some pithy forme of prayers about the very act of receiuing. And so haue we finished the doctrine of true preparation vnto the Lords Supper, and together with it haue laide downe the summe and Epitome of all Diuinity. Now what remaineth, but that wee earnestly intreate of God.

Of deuout Receiuing.

God, fithence his *Word* is a
Lanterne vnto our feete, and a
light to our pathes, that hee
would enlighten our minds,
and open our hearts, that wee
may vnderstand the vndoub-
ted truth of his holy word,
and bee piously transformed
into those things which wee
vnderstand, so that wee may
not in any thing displease his
heauenly Maiestie, and that
for Christ Iesus sake our Lord
and only Saniour. *So be it.*

M

[illegible]



A briefe direction
how to examine our
selues before we go to the
Lords Table, how to behaue
our selues there, and how
to try our selues wth
afterwardes

BEfore wee must
dare to come to
the holy Commu-
nion, we must di-
ligently and carefully sift and
examine our selues.

The subject of our exa-
mination is our selues, & not
others, as the Apollie faith
Let euery man examine himselfe
and so let him eare; &c. 1. Cor.
11. 28.

* A man
must not
set vp his
Consistory
in other
mens Con-
science
My Lord
Lancaster
Prerogative
50. 1. 2.

II. The *matter* wherein our examination must chiefly consist (presupposing our generall and particular knowledge) is of three sorts. The first is, as touching our repentance: the second concerneth our Faith. The third is about our Charity.

Touching our *Repentance* thus. Wee cannot choose but know (our consciences witnessing vnto vs) how grievously we doe daily offend against Gods holy Statutes, both in thought, word, and deede: wherefore wee bring our hideous finnes and deeds; for which, if God in his iustice would deal with vs, we might expect nothing but destruction & damnation: Let vs enter into the closers of our owne hearts, and see whether wee find our selves inwardly sorry for

Contrition for 2. 3.
Confession and Detestation of
4. Resolution to forsake sinne.

our misdoings : Secondly, confessing all our finnes vnto the Lord: and thirdly, growing to an inward hatred and loathing of sinne, both in our selues and others : fourthly, fully purposing to conforme our selues according to Gods holy Lawes and Commandements. Which sorrow of heart for bypast sinne, and good purpose of mind to prevent sinne hereafter if we shall find in vs, then may wee perswade our selues of true and vnfaigned Repentance.

Touching our *Faith* in this manner. Sinne was that by which man became miserable, and because he brake the commandments of God, & lightly regarded the behests of the most High, therefore was he not onely turned out of his most blissefull and happy estate; but stood guilty of eternall

M 3

ternall

ternall death & cōdemnation
 both of body and soule for sin.
 When man, sinfull man, stood
 in this dolefull case, destitute
 of all helpe and succour ei-
 ther from himselfe, or other
 creature living in the world, it
 pleased God of his owne love
 and free mercy graciously to
 behold wretched man, and to
 send him a Saviour, euen Je-
 sus Christ the righteous, pro-
 mising remission of finnes, li-
 berty from the snare of the
 Diuell; and in stead of con-
 demnation, everlasting life to
 all those, which with a true
 faith and stedfast beliefe lay
 hold on Christ merits, apply-
 ing the promises of God in
 Christ to their owne soules in
 particular. This, when we
 shall haue diligently weighed
 in our mindes, then let us
 turne to our hearts, and see
 whether we i. feele our con-
 scien-

1. Appre-
 hēsiue per-
 swasion,

sciences assured by the Spirit of God, that the punishment of our sinne is fully in Christ discharged; and that 2. whatsoever hee hath done for man, appertaineth not onely vnto others, but enen to vs also. And thus, if we shall perceine our hearts affected, wee may perswade our selues of a true and liuely faith.

Touching *Charitie*, on this wise. As Charity is the fruit and effect of a true and liuely faith (so that it is impossible we should have a sound faith but wee must bee fruitfull in good workes and deeds of Charity; for as the light can in no wise be separated from the Sunne, nor heat from the fire, nor breath from a living body; so neither can these two inseparable vertues bee disioyned, but if faith bee the root, good workes and chari-

2 Particular Application.

*Ego non
crederem vo-
ram fidem
esse intra,
nisi bona o-
pera vede-
am extra.
Iob. Huse.*

1. *Reconciliation*,
which wee
must affect
and seeke
after, Mat.
5. 23. Eph.
4. 32.
2. *Entire
affection*,
which wee
must har-
bour to-
wards our
neighbour.
Rom. 12.
17, 20.

table deeds will bee the fruit,
insomuch that hereby may we
more then probably iudge of
the purenesse and sincerity of
our faith:) So likewise many
bethose fruits and effects of
true Charity and Christian
loue; which if by our search
wee shall find in vs, wee may
certainly assure our hearts of
the possession of that rich
gemme, and precious vertue
Charity. They bee set downe
by Gods own Spirit: the Pen-
man is the Apostle Paul 1.
Cor 13. 4. 5. &c. Loue suffe-
reth long; is bountifull; loue
enuieth not; loue doth not
boast it selfe; it is not puffed
vp; it disdaineth not; it seek-
eth not her owne things; it is
not prouoked to anger; it
thinketh not euill, &c. This
place when wee haue read di-
stinctly and discretely, let vs
enter into a serious cogitation.

on, and examine our selues:
first, whether wee be reconciled
vnto such as wee haue of-
fended, and heartily forgive
such as haue offended vs: and
secondly, bee ready withall
to doe them all the good wee
can: And this aff:ction if we
shall find in our selues vpon
our suruey and examination,
wee may perswade our selues
of true and sound Charity.

III. The forme of our Scrutiny
is after a iudiciall man-
ner of proceeding.

First, we must examine our
selues, and take a Catalogue
of our sinnes, the Diuell him-
selfe hath in store against vs,
by which wee haue offended
Gods iustice.

Secondly, then according to
the ten words of the Law, we
may frame ten several actions
and inditements, as for in-
stance (because I would speak

*Cui semel
ignoueris
cura vt ille
sentiat bo-
na fide id
esse actum
Et si qua in
re illum in-
uare potes
experiasur
te amicum.
Lud. Vines.*

1. Exami-
nation as
Iustices.

2. Endite-
ment, as
Clerkes.

to the capacitie of my weak-
 est Brethren) muster vp be-
 fore thee all thy Atheisticall
 conceits, or at least so many
 as thou canst remember, and
 then indite thy selfe for the
first Commandement; looke
 and see whether thou hast not
 set up an Image, or an Idoll in
 thine heart, and so indite thy
 selfe for the *second* Comman-
 dement: Call to mind *thirdly*,
 whether thou hast not by
 swearing and blaspheming
 taken Gods Name in vaine;
 remember *fourthly*, whether
 thou hast not often prophane-
 ned Gods holy Sabbath *fifthly*,
 whether thou hast not been
 disobedient and refractory to
 Parents and Gouvernour: *sixthly*,
 whether thou hast not har-
 boured in thy breast murde-
 ring malice and enuie: *seventhly*,
 whether thou hast not
 set open thine eyes to

cleannesse and vanity: *eightly*, whether thou hast not injured thy neighbour in his goods: *ninthly*, whether thou hast not wronged him in his good name: *nay*, whether *tenthly*, thou hast not given the reines loose to all concupiscence; and so for the breach of every commandement, frame a severall inditement, and plead guilty. This maist thou doe by thy selfe, yet if thou art weake, and desirest helpe; thou shalt find the inditement drawne at large for thee in the *Practise of Piety*, Pag. 565. 566. & seqq. of the eighth Edition. For further helpe see Maister Theopagnus, *Schooling Asuncius in Dents Plaine Adams Pathway to Heaven*, Pag. 322 & seqq. of the fifteenth Impression.

Thirdly, thou adde thereto many severall sentences of

con-

See the particular sinnes against every Commandement in my *Lord of Landoffes Preparati-on* Pag. 18. et seqq. and in *Perkins* his Treatise of the nature and practise of Repentance. Verdict of condempnation, & others.

4. Sentence, as
Iudges.

condemnation.

And so forthwith, fourthly, pronounce a perpetual confusion due to vs, with a shame for that which is past, with a griefe for that which is present, and with a feare of that may come heereafter. (And when we can thus bring our selues into the worst taking that can be, *Tunc optime habet, saith Bucer, qui pessime habet* For hauing thus pronounced this shame of face dew vnto vs, God will cease from his sentence of anger, may he will say, This man hath condemned himselfe, I need not to condemne: seeing hee hath straitly examined himselfe, I remit all, I will examine him no further, hee is free, let him come, and so let him eat of my Bread, & drink of my Cup.) Then being constrained to conclude wee are

vnworthy; wee must in the next place goe out of our selues, & saint after the righteousness can make vs worthy, which cannot be effected but by Faith, which cometh by the blessing of the Gospell: whereby we (being conscious of our owne vnworthinesse) doe seeke wisdom out of our selues, and sue for obedience in the Sonne of God Christ Iesus our Lord.

These are those duties which we must thinke upon, before we come to the Lords holy Table: now for our behaviour there, obserue thus much.

The duties which are required of vs in the celebration of the holy Communion are of two kinds, either *Generall*, or common to this and other times, or *Peculiar* and proper to this seruice.

I. The

M Greeneham.

See Master Brinsleys true Watch 1 part page 183. of the eight Edition.

I. The generall and common duties are to ioyne with the Congregation in confessing of sinnes, in singing of Psalmes and Hymnes, in hearing with reuerence and deuotion Gods holy word preached, in praying, and the like.

Secondly, touching the proper duties more peculiarly belonging to this seruice, and our behaviour in the receiuing of those holy Mysteries, as the Church hath retained it, there is a commandement giuen, that wee lift vp our hearts to the Lord. And wee must indeed be as Eagles soaring vp to heauen by hauing carefull meditations on heauenly and inuisible things, arising from the due consideration of the things themselves offered vnto vs, that is, the outward elements of bread & wine; as also from a regard

full

*Corpus
Christi. di-
cimus esse
cadauer,
nosque op-
portere esse
aquilas, vt
intelliga-
mus in al-
tum subu-
landum esse
si velimus
ad Christi
corpus ac-
cedere. hac
enim aquila
membra
sunt, non
graculorum
et chrys-*

full contemplation of every
action in that holy ministra-
tion.

First therefore when we see
the bread and wine set before vs
on the Lords Table, wee know
that they are appointed for the
nourishing and strengthening of
our bodies, but here wee must
not stay. Our hearts hereby
are to bee led to meditate on
the body and blood of Christ;
which is appointed to bee our
soules nourishment to feede vs
to eternall life; for so he pro-
fesseth of himselfe, Ioh. 6. 55.
My flesh is meate indeed, and
my blood is drinke indeed.

Secondly, when wee see the
breaking of the bread, and pow-
ring out of the wine, our hearts
are to be led to the meditation
of the cruell death of the
Masse, which Christ suffered
for the redemption of our sinnes;
when his most blessed body was
broken,

broken, and his most precious blood shed for the redemption of mankind.

Againe, when we see that the bread which is broken & giue vnto vs by the Minister, is all of the same loafe, or at the least of the same graine; and the wine whereof we drinke, that it cometh from the same grape, and receiued by vs in the same Cup, wee are hereby to be led to the meditation on that communion, which wee haue with all Gods Saints, which are partakers of those holy mysteries, and to the consideration of that vnion, which we haue, or should haue among our selues, as members of one mysticall body, whereof Christ Iesus is the head.

Lastly, when wee eate that holied bread, and drinke that consecrated wine, wee know, that they turne to nutriment for

for our bodies, & so consequē-
ly that they grow into one sub-
stance with vs: hereby are we
led to a further meditation on
our incorporation into Christ
Iesus, to bee made one with
him, and hee with vs: so that
hereby wee may assure our
hearts of our reconciliation
with God, and of all the bene-
fits of Christs death and passi-
on: for seeing Christ is be-
come ours, how shall not
God with Christ giue vs all
things?

*And these are those holy
Meditations whereupon
we must bestow the best of
our thoughts in that so sa-
cred a businesse: now as
touching the triall of our
soules, after the receiuing
of those holy mysteries, none
but this.*

After that the Lord hath
fed our soules so graciously at
his

his owne Table, we must take heede that wee proue not vnthankfull to the louing kindnesse of the Lord. And therefore it is required of vs, & that not for a day, or a weeke, or some small time, but euen for euer continually to retaine a thankfull remembrance of those blessings, wherof we are made partakers in Christ Iesus as also neuer to let slip out of our mind that interchāgeable promise, which hath past betwixt God & vs. The Lord promising to be our God, & we promising henceforth to become Gods faithfull & obedient seruants, to serue him in holinesse all the remainder of our life. Whence the ordinary custome in these daies may worthily be reprehended: for howsoeuer men for a day, or a short space seeme to haue Christian sense of that holy duty,

duty, whereto they haue bound themselves by their promise; yet notwithstanding within a while they returne with the Dogge to the vomit, and with the Sow to wallowing in the mire. Wherefore to good purpose it is, that wee propose to our hearts a triall of our selues, euen after our receiuing. For though a man by the sight of the soyle may gather by some guesse, what fruite will come vp; yet when hee sees the fruite, the matter is farre more sure. And therefore because those Accidents Antecedent, as repentance from dead workes, faith in Christ, and loue towards men may sometime deceiue vs, it is good (to put the matter out of all doubt) to trie our selues afterward, if wee can heare the Word more ioyfully.

ly, if we trauell for the righteousnes of faith more soundly, and make the score of our sinnes lesse then they were before. And these indeed are comfortable fruites of the truth of our holinesse.

FFNIS.



Ανακρίσεις

OR,

Recapitulation of the
chiefe Points handled
in this Treatise.

Christian Religion is the ser-
ving of God in Christ. The
actions thereof are most e-
minently 1. *Meditation of Gods*
Word, which testifies of Christ. 2.
Prayer unto God through Christ.
3. *The vse of the Sacraments*, in-
stituted by Christ. Of the two first
elsewhere, here onely of the third.
Page 1. & seqq.
That we may vse the Sacraments a-
right, we haue neede of *Prepara-*
tion, which in this Booke is both
largely deciphered and concisely
proposed.
reparation largely deciphered con-
sists

The Summarie.

sists in 2. things, Knowledge and
Devotion

Our knowledge is either *generall* in
points of Religion; or *particular*
about a Sacrament.

Our *generall* knowledge is either
primarie and independant, or *se-*
condarie and deriued.

The *primarie* and independant con-
sists of a double doctrine. I. Of
God according to the *Essence*
which is one, and *Persons* which
are three. Pag. 8. II. Of God
Word, or the Scripture, of which
see the *definition* Pag. 14. The
division which is threefold Pag. 15.

The *Proprieties* which are 3.
It deriues its authority from God
alone. Pag. 21. It is perfect
and sufficient to saluation. Pag. 22.
In the Articles of Faith, and
matters necessary to saluation it is
easte and perspicuous. Pag. 26.

The *secondarie* and deriued know-
ledge consists of two parts. I. Of
the *End* it selfe, Saluation, con-
sidered in respect of the life to
come, perfectly, and this perfect
life, inchoate. Pag. 28. II. Of
the *Meanes* to come by that End
and thats a double knowledge
Of thy *Miserie*, I. I. Of the

The Summarie.

medie for thy miserie. Pag. 41.

Thy misery is throughly knowne by the consideration of 4. things. I. That which went before thy misery; the *Image of God*. II. The efficient cause of thy misery; *Adams fall*. III. The parts thereof, to wit, *Sinne* Originall and Actuell, and the *punishment* for *sinne* Temporall and Eternall. IV. The Exemplary cause or glasse representing thy miserie, which is the *rigor of the Law*. Pag. 42

& seqq.

The remedie for thy miserie is twofold; *Prime* and Independent; which is *Predestination to life*. Pag. 43. Or *secondary* and dependant divided into 3. heads: *Redemption*, *Iustification*, *Sanctification*.

Redemption here is. I. defined. II. it is further opened both by the *Efficient* cause thereof and by the *subject* thereof.

The *efficient cause* of our *Redemption* is *Christ*; in him consider his *Person*, and so the *Parts* thereof; the humane and divine natures: 2. the *Vision* of those two natures: 3. his *Office*, of which he is *generally* called a *Saviour*. Me-

Mediatorship: 2. in speciall, and so it is Prophetically, Sacerdotally, and Regally. Pag. 55. & seq.

The object of Redemption is the Church, which is largely taken Pag. 93. strictly and properly, or it are considered the head, the members, the proprieties. Pag. 94.

So of Redemption, there followe Justification, which you haue defined, Pag. 137. It is unfolded by the cause, the effect, and the adiunct.

The cause of iustification is either principall, the mercy of God, and merit of Christ, Pag. 138. or instrumentall, Faith, which is defined, and then further opened by the causes, which are principall Gods Spirit: instrumentall, and those either ordinary, the Word and Sacraments: or extraordinary Miracles, Pag. 139. & seq.

The effect or fruit of iustification, is the peace of conscience, by which a man is assured of the fauor of God, and his owne saluation.

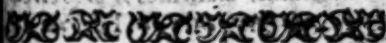
The adiunct of iustification is Repentance, of which see Pag. 160. So of iustification, there remaine

of *Sanctification* or *Regeneration*,
 which is defined, and then fur-
 ther opened by the three parts of
 it, *namely* *Good works*, *Sanctification*, or *In-*
struction; Page 162.
 This *Sanctification* goes *sur* *honor* *et* *know-*
ledge, our *Sanctification* knowledge
 of *Sanctification* was *Sanctification* of a *Sacra-*
ment, and that is either *common*
 to both *Sacraments*, where you
 have the name and nature of a
Sacrament; Page 183. or *appropri-*
ate to the *Supper*, which you have,
 defined Page 183. and then fur-
 ther opened by three considerable
 things, *namely* the *matter*, the *form*, the
effect.
 The *matter* is both *elementary* and
spiritual, which are called the
parts of the *Relation* (for a *Sa-*
crament is a *Relation*).
 The *form* or ground, or foundation
 of the *Relation* is, I, in respect
 of the *Sacrament*, II, the *Institu-*
tion of *Christ*, III, the *Antiquity* be-
 tween the *Signe* and the *thing* *sig-*
nified.
 In respect of *the* *Signe* it is
Faith.
 The *end* or final cause of this *Re-*
lation is two-fold, *namely*, in re-
 spect I, of *Christ*, and II, of *grate-*

full commemoration of his Death
and Passion. II. Of satisfaction
it is also necessary the confirmation
of our faith, or secondly, and in
threefold: 1. a consecrating of our
selves to God. 2. a publicke
knowledge of Christianity.
3. a profession of our Charitie.
Thus haue we briefly run ouer the
first maine part of preparation
consisting of knowledge: the
other maine part is 2. *Devotion*
which consisteth, 1. In a frequent
use of the Lords Supper. Page 11.
II. In a worthy remembrance. And
devotion is two-fold, *interceptiue*
or going before receiving, which
is Examination: *Consequentiue*
ioyned with that, *interceptiue*
which is the deccorating
our body, and the deuout affec-
tion of our soules in the time of
receiving those holy mysteries.
Page 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

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to trye our selues afterward
written for their sakes that study
piety and loue breuery. Pag. 223.

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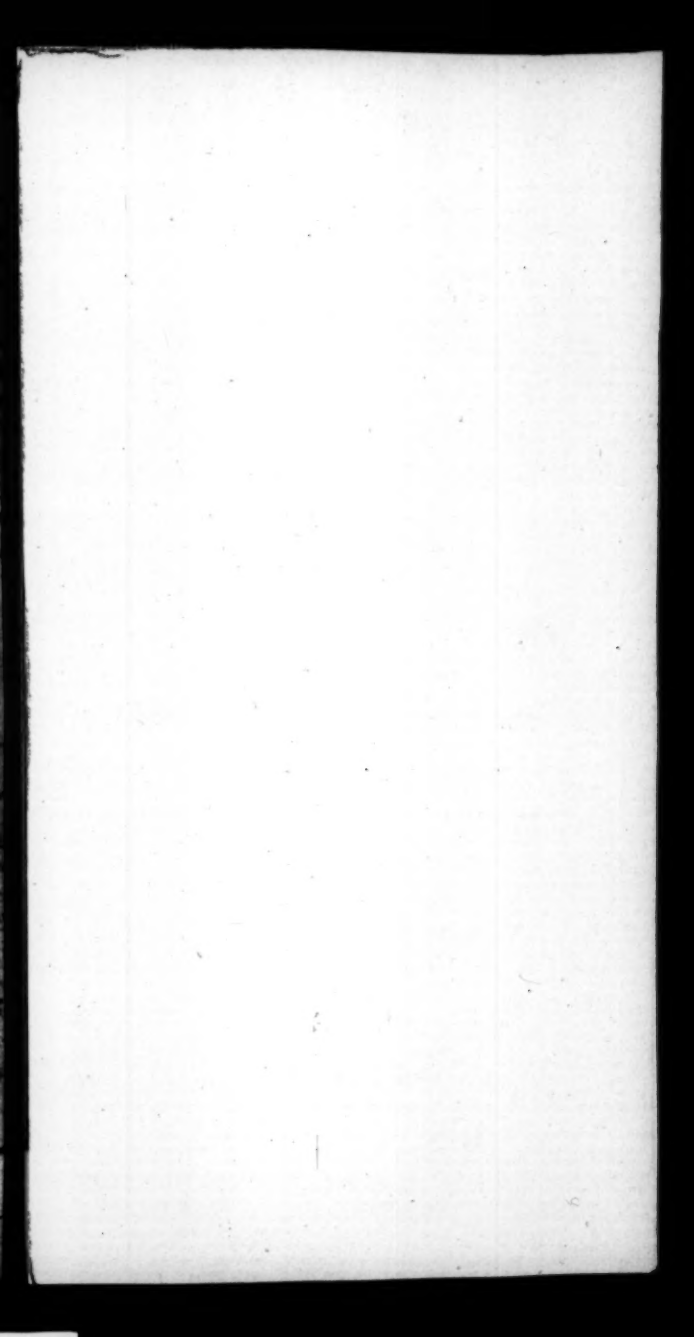


A Post-script to the READER.

Gentle Readers, I am to satisfie you, anent two things you haue met withall in reading the fore-going Treatise. first, that the reasons and arguments now and then are very concisely proposed, the syllogismes wanting one of the premisses, or the conclusion, or both. And my reason of thus doing was, because I wrote vnto men endued with Locke, at least, naturall; which hauing the pith of the Argument is able to suggest inferences. The other
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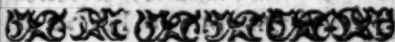
FINIS.



full commemoration of his Death
and Passion. II. Of his Father, and
it is either primary, the confirming
of our faith, or secondary, and it is
threefold: 1. a consecrating of our
selues to God; 2. a publique ac-
knowledgement of Christianity;
3. a profession of our Charitie.
Thus haue we briefly run ouer the
first maine part of preparation,
consisting of knowledge: the o-
ther maine part is Deni-
cation, which consists, 1. in a frequent
use of the Lords Supper, Pag. 209.
II. in working contrition, and this
contrition is two-fold, Antecedent,
or going before receiuing, which
is Examination: Consequant, or
ioyned with that sacred act,
which is the decent gesture of
our body, and the deuout affec-
tion of our soule in the time of re-
ceiuing those holy Mysteries.
Pag. 212. To
Thus farre haue you heard Prepara-
tion briefly deciphered. Prepara-
tion more fully proposed, is wholly
spread in these three short directi-
ons. I. How to prepare our
selues before we come to the
Lords Table. II. How to be-
hau

haue our selues there. III. How
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A
TREATISE
WRITTEN
TO THE GLORY
of GODS Grace,
against
FREE-WILL.

Item,
A plaine Method of
Preaching, for the vse of
Younger Students in
DIVINITY.

By T. V; B. of D.

Printed at London for Thomas
Jones. 1625.

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WRITTEN

TO THE GLORY

of Gods Grace,

against

F. R. E. - W. I. L.

A plain Method of

Preaching, for the use of

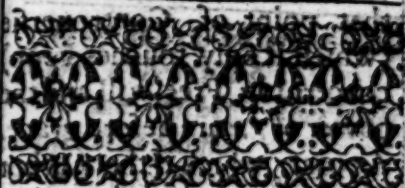
Younger Students in

Divinity.

By T. N. B. of D.

Printed in London for James

Kearney, 1733.



A Short Treatise
touching Mans **SER-**
VILE WILL, before the
working of **GODS** grace,
plainly and fully as I trust
opening that Controversie,
even as it was written to
a Friend, in answer of a
Popish Pamphlet, touch-
ing Mans Free-will.



My good Friend,
I suppose you
gave me not
that Popish
Script to o-
verlook it only, but to ex-
amine and censure it, for your
resolution and satisfaction in
that

Praef.

that point of Controverſie
 (which it only toucheth vpon)
 concerning Free will and the
 power of nature before grace.
 A point, which if the Author
 of your Script had thoroughly
 vnderſtood, hee might well
 haue blam'd himſelfe in the
 choyce of that Doctrin for
 the countenancing of his Re-
 ligion which of all other doth
 moſt derogate from the credit
 of the Romiſh faith. For I am
 utterly of this mind, that there
 is no one Doctrin through-
 out the whole body of Diui-
 nity which doth more direct-
 ly croſſe and thwart the truth
 of the Goſpell, which doth
 more liuely argue and con-
 uince Popery of Antichristia-
 niſme, then the Papists tenent
 touching Free-will.

Haec inquit Romam argent?
Nihil: ſpes habet Roma, ſe-
ntentia habet.

Ha's

It's Rome no other band,
to prop^r them that?

Rome, without other hopes,
must needs fall flat.

And therefore your Author
whosoever it was light vpon
this point vnluckily.

First, he offends in *limine*, in
the very propofall of the que-
stion; for the question is not
Whether Man in the State of
corruption hath Free-will, or
freedom of Will. who euer de-
nied that? but the State is this.
Whether a man in his corrupt
estate, hath of himselfe before the
working of Gods grace in his
soule, any power or ability natu-
rally to turne himselfe vnto
God, to affect that which is
truly and Theologically good
either for the willing and propo-
sing of it to himselfe in cogitation
or for the abfolking and perfor-
mance of it in action. The Je-
suits, who are the most refined

STATUS CON-
TROM.

Papists, do hold that an vnregenerate man hath such a naturall power and strength, by which hee doth prepare himselfe for his conuersion and saluation, and by which hee doth affect and effect too that which is truly and vniuocally good. Wee teach and affirme that there is in the vnregenerate no such power of nature, no such strength of free will, nor any faculty to doe ought that good is, but onely he is led by the corruption of nature to that which is euill till Gods grace hath wrought a change in the whole man, by an effectuall and vnrresistible call.

Ignorant.

Adam indeed our common Father had such a quality and naturall faculty of the soule bestowed vpon him by God in his first creation, whereby ~~that non peccare~~ if hee had would,

would, he should not have sinned. This he had for himselfe, and for his posterity, hee being the root of Mankind; but by his disobedience and aversion from God, hee deprived himselfe and consequently his Posterity of that excellent quality, as Saint *Austin* very appositely. *Homo malo utens libero arbitrio, & ipsum perdidit & seipsum*: Man not using his Free-will aright, lost both it and himselfe too. Now what we lost in *Adam*, we do not regaine but by *Christ Iesus*. It is *Christ* alone that makes vp those breeches: and therefore till a man bee regenerate by the grace of *Christ*, till hee be implanted into the body of *Christ*, till *Christ* dwell in his heart by faith, he can neuer looke to be freed from that misery, wherinto hee was plunged by *Adam* first

first transgression. This is the true state of the Controversie; whereby you see what wee hold, and what they oppose. The proofes which are brought on their side (to give your Author his due) are very orderly and distinctly proposed; but some of them are impertinent, some frivolous, all as weake as water: for a generall answer to them all, doe but observe a double distinction.

1. *In statu integritatis*, in the state of integrity, before the fall; wherein his will was inclinable to good or euill. So inclined to good that it might decline to euill; which he did, and wee seele it and smart for it.

2. *In statu deformitatis*, in

dered ^{in a} ^{four-} ^{fold} ^{Estate.} in the state of corruption, after the fall; wherein his will is inclinable onely to euill, being made the slave and servant of sinne, yea dead in sinne.

3. In statu restituto, in the state of Regeneration by Christ: wherein his will is inclinable to good and euill; the Spirit calling to good, the flesh calling to euill.

4. In statu praestituto, in the state of glory; wherunto hee was predestinate in Christ: wherein his will is inclinable onely to good, and that immutably.

Natu

Naturall, as to eate
and drinke, heare
and see, talke and
walke, and the like,
in these hee hath free-
will after the fall.

Ciuill Affaires, as to
argue and dispute,
to follow a trade, to
resort to the Church
to listen outwardly
to that is taught, in
these he hath free will,
though it be very
weake and maimed,
as *S. Austin* saith.

Darknesse, as
all sins, and
all those a man
is freely car-
ried by the
corruption of
his nature.
God, as the
duties of ho-
linesse, and in
these

these actions
an vnrege-
nerate man
hath no free-
dome of will
at all.

Now the reasons that are brought against the Orthodox truth doe either speake of man in his integrity, and the state of regeneration, and so conclude not that which is in question about the corrupt estate of man abiding vnder the Dominion of Sinne: or they speak of freedome in naturall and ciuill affaires, which wee doe not altogether deny, but that hee hath no will to desire nor power to effect spiritual actions appertaining to the Kingdome of God, these reasons following shall most euidently euict.

I. Who can bring a cleane thing

Kamotus.

Read.

I.

thing out of that which is vn-
cleane & saith holy Iob, and he
answers himselfe with his own
words. No body can doe it.
Iob, 14. An euill Tree (saith
our Saviour) cannot bring forth
good fruit, Math. 7. 17. but the
vnregenerate, a man in his
corrupt estate is an euill Tree,
Math, 12. 13, therefore he can
bring forth no good fruit, he
can doe nothing that is good.

2

II. All the imaginations of
an vnregenerate mans heart
are euill, only euill, continual-
ly euill, Gen. 6. 5. if all be euill,
and only euill, & continually too,
there is no imagination nor
inclination to good at all.

3

III. They that are dead
cannot possibly performe any
worke of a liuing man. Sin is
the death of the soule, grace is
the life of it. But an vnrege-
nerate man is dead in trespas-
ses and finnes, Eph. 2. 1. and
there.

therefore hee hath no more power to raise himselfe out of the grane of sinne, or to walke in the wayes of godlinesse, then a deadman hath to raise vp his body out of the Sepulchre, or to walke and worke as a lining man.

IV. If by the Power of Free-will a man might attaine to grace, then by the power of the flesh a man might attaine to the spirit: the reason is, because as Free-will is of the flesh, so grace is of the spirit; now Christ saith, *That which is borne of the flesh is flesh, and that which is borne of the spirit is spirit, Joh. 3.* The force of this Argument I thinke none will deny that hath read the Combate betweene the flesh and the spirit, in the Apostle, *Galat. 5.* whereby it manifestly appears, that in euery faithfull Christian there are two

4

2

con-

contrariant Principles of a-
 ctions. The one is *flesh*, that
 is the part vnregenerate: the
 other is *spirit*, and that is the
 regenerate part. The spirit
 calleth vs to good: the flesh
 halcth and draweth vs along
 vnto euill. Now then, Free-
 will being of the flesh, and be-
 longing to the part vorege-
 nerate (for whatsoever is not
 spirit, is flesh) cannot produce
 any spirituall action. Those
 actions are deriued from ano-
 ther Principle. The workes
 of the flesh proceed not from
 the spirit, therefore the workes
 of the spirit doe not issue from
 the flesh. The causes will al-
 waies be distinct, and the ef-
 fects differēt, That which is
 borne of the flesh will be flesh,
 and that which is borne of
 the spirit will bee spirit. *Ioh.*
 3. 6.

5

V. If wee are not able of
 our

our selves so much as to think
a good thought, then we can-
not will any thing that is
good, before the grace of
God hath brought vs out of
our corruption. *Ignis nulla*
cupido, wee cannot desire that
wee know not; wee know
not that, that wee cannot
thinke vpon. But wee are not
able of our selves so much as
to thinke a good thought
as of our selves, but all our
sufficiencie, the word in the
originall.

is Emphaticall, all our idoni-
ety and aptitude to good, is
from God. And therefore saith
Austin Omne bonum opus gra-
tia Dei precedit. Epist. 106.
The grace of God must of ne-
cessity precede euery good
worke of ours, or else there
will be no good done.

VI. Our actions depend
vpon the will, the will is di-
rected

rected by the vnderstanding,
 the vnderstanding cannot di-
 rect except it bee inlightened.
 Now our vnderstanding is
 darkened naturally; so the A-
 postle describes vnregenerate
 men, *having their vnderstan-
 dings darkened, walking in the
 vanity of their senses, Eph. 4. 18.*
 Nay, which is more, wee are
 naturally darknesse it selfe. *To
 were once darknesse,* saith the
 Apostle; *but now ye are light in
 the Lord* and *Ioh. 1. 5. the
 light shined in the darknes, &
 the darknesse comprehended it
 not.* *hoor of seruile will*
 ¶ **V I I.** If an vnregenerate
 man can doe any good thing
 before his conuersion, then all
 his doings are not sin, but he
 may doe something which is
 pleasant to God. But he can
 doe nothing pleasing to God;
 for without faith it is impossi-
 ble to please God, but hee hath
 no

no faith. And againe, all his
workes are sinfull, for whatso-
ever is not of faith is sinne Rom.
14. 14. They may appeare
glorious in outward shew, but
bring them to the touch once
and they will proue to be no-
thing but *splendida peccata*
glistring finnes, as Saint Au-
stine calls them.

8.

VIII. Naturally wee are
enemies to God and auerse or
vntoward to all goodnesse.
Our vnderstanding is *enimicus*
with God; Rom. 8. 7. Our wis-
dome is *foolishnesse* with God,
1 Cor. 1. Our hearts are *stony*
hearts; so that God must bee
saine to take them from vs.
and to giue vs for them hearts
of flesh. Ezek. 11. 19. We must
be made new creatures before
wee can follow that which is
good, Ephes. 2. 10. *workmanship*
of God, created
unto good workes. Did man
(who

(who was nothing) conferre ought to his creation; no more can wee (who are worse then nothing) conferre ought to our conversion. Alasse, wee are quite averse from it, as I said a litle above, and therefore must bee drawne of God, according as our Saviour speaketh. *No man cometh unto me unlesse the Father that sent me draw him.* Ioh. 6.44. It is a very strange speech, and yet true, because the Truth it selfe hath spoken it; we must be drawn to Christ or we shall never come to him. But you will say, *voluntas non potest cogi*, that the will of man cannot bee compelled. I acknowledge the truth of that Philosophicall axiome, but see in our Saviours speech the condition of every man as he is in his corrupt nature, hee is averse, hee is unwilling, to receive good.

good, to doe good, *sed ex no-*
luntate viuentes facit faith. So
 Austin, of vnwilling, God
 doth make vs to bee willing.
Certum est nos velle cum volu-
mus, sed ille facit ut velimus, It
 is true and certaine that wee
 doe will when we doe will, but
 it is God that makes vs will,
Certum est nos operari cum o-
peramur, sed ille facit ut opere-
mur. It is true and certaine
 that we doe well when wee doe
 well, but it is God that makes
 vs to doe so: so that all must
 be ascribed to God and no-
 thing to our selues, which
 shall be my ninth reason. So
 IX. If euery good thing in
 man doth proceed from God,
 then it can not be ascribed to
 the power of freewill, or
 strength of corrupt nature: so
 will not doe any thing that is
 good, because God workes
 this in him for his sake: but vs
 with.

without our helpe. But what
 soeuer good thing is in man
 proceeds from God. For what
 hast thou had thou hast not re-
 ceined? saith Saint Paul, and
 Saint James, very plainly
 every good giuing and every per-
 fect gift cometh from above
 from the father of lights. And
 therefore we shall finde
 reading the Scriptures with a
 single eye and sincere heart
 that the beginning and pro-
 gresse & consummation of our
 saluation, all is from God and
 from Gods grace, nothing
 from our selues. By the grace
 of God. I can what I can, saith
 the Apostle 1 Cor. 15. *What
 I can what I can* that good
 worke in you will also perfect
 until the day of Christ. Iesus
 Phil. 1. 6. thus the beginning
 expressed and consummation
 too: and, not to reckon, this
 is God that worketh in you
 daily

vells

velle & perficere, both to will and to doe euen of his owne good pleasure. *Phil. 2. 13.* Marke that last place well, it beates downe the strength of corrupt nature, and batters the walls of Freewill; especially if the whole context bee considered. For hee saith : *Werke out your saluation with feare and trembling, for it is God that worketh in you both to will and to doe, euen of his owne good pleasure.* It is the common vse of ignorant Papists to take the first part of this sentence, for their working, but they leaue the latter part which expounds the former : for wee must worke out our saluation with feare & trembling. True, but when wee worke so, the Apostle tells vs that God set vs on worke, and the worke which we worke is Gods worke. Wee in all our
O workes

workes that are good doe but follow the motion of the first worker, which is God working in vs. See *Didac. Stella* vpon the first verse of the first Chap. of Saint *Luke*. I conclude with that speech of Saint *Austine*, lib. 1. de. gra. & lib. arbit. Cap. 16. *Ut volumus, Deus sine nobis operatur.* God doth worke a willingnesse in vs to doe good without our helpe, *Cum autem volumus & sic volumus ut faciamus, nobiscum cooperatur.* When wee are once willing and so willing that we doe indeede that which is good, God workes with vs (*praenit gratia ut volumus*, he doth preuent vs with his grace that wee may will, *subsequitur gratia ut frustra volumus*, and hee doth follow vs with his grace, that wee may not will in vaine) *tamen sine illo operante ut volumus*

mus, vel cooperante cum volumus ad bona pietatis officia nihil valemus. So that except God first worke in vs the will, and then worke with vs when wee will, we are not able to performe any worke of Piety and Godlinesse.

The X. and last reason which I meane to stand vpon at this time (which shall be a touchstone vnto you for the tryall of those two opposite opinions mentioned in the state of the question) shall bee this. That Doctrine which giues the most glory to God, vndoubredly is the true doctrine, that which takes away all boasting from man is the right opinion. But our doctrine ascribes all vnto God & the power of his grace, that hee alone might haue the glory, the Popish doctrine makes sinfull man a partner with

10.

God in his glory, ascribing part to Gods grace, part to mans Free-will. Our *tenent* disrobes man of all boasting and glorying in himselfe, and teaches, that hee that glorieth must glory in God; the Popish *tenent* ascribing a great part to corrupt Natures strength, teacheth a man in part to glory and boast of his owne goodnesse, and so pares away from Gods glorie, and therefore the Protestants opinion is true, and the Papists false. It was the saying of good S. Cyprian, *In nullo glorandum est, quia nostrum nihil est.* Wee must not glory in any case, for wee haue nothing to glory of. I will conclude the whole reason & proofes with the speech of *Bonaventure*, whom the Romanists account the Seraphicall Doctor. *Prae-mentium semper fuit*
 ut

*ut totum attribuant gratie
diuine, & nihil libero arbitrio.*
This hath bene the practice
of all godly and religious
minded men in the world, to
ascribe the whole glory of
our conuersion and saluation
to the grace of God, and no-
thing to Free-will. And hee
proceeds further, and tels vs,
that looke what wee attribute
to Free-will, wee detract so
much from grace; and looke
what wee attribute to grace,
so much wee detract from
Free-will; and that this latter
is the safest way, whereas the
former is not without danger.
By this shall ye know saies our
Saniour whether my Doctrine
bee true, or whether I speake of
my selfe. Hee that speaketh of
himselke seeketh his owne glory;
but he that seeketh his glory that
sent him, that man is true, and
there is no ynrighteousnesse

in him. Here is then that *Ly-
dus lapis*, the very touch-stone
by which any indifferent man
that is an intelligent Scholler
withal, able to iudge of things
without partiality, not fast n-
ing his opinion vpon any
mans fleene, but submitting
himselfe to the euidence of
Gods Word, may trie true
and sound Doctrine, from
false, erroneous and rotten hy-
pocritic.

•

Thus far haue I proceeded
in the ~~argument~~, or confirma-
tion of the truth; a word or
two as my leasure will serue
of the ~~argument~~, or confutation
of the aduerse proofes. The
Arguments which the Author
of your Script hath well
compacted together, mostly
strike vpon one firing, as the
two last from the authority
of Scripture, the 2 first from
the authority of the fathers,
the

the 3. 4. 5. and 6. from demonstrative reason: I will call them all into one mould, because I may not vnfitly apply one answer to them all. The argument is this. Take away free-wil from a man, then to what end serues all the reprooves, complaints; exhortations in the word of God? why doth God promise vs any thing vpon condition of our obedience? Why hath God left vnto vs his holy commandments, if we can do no otherwise of our selues then euill? If the Condition bee impossible, y^e or the performance of his Commandments, (why!) hee may seeme to mocke vs in bidding vs do that which is impossible for vs. I answer, 1. the precepts and commandments of God dispersed throughe the Volume of the Scriptures, doe not inq

Ob.

Similia olim cum obiectarentur Augustino libellum de correptione et gratia scribere coactus fuit. Galu. Instit. l. 2. c. 5. §. 4. Et seq.

Resp.

port what we are able to doe,
 but what is our duty to doe;
 not what we can doe, but what
 we should doe; yea, and what
 wee could haue done once in
Adam, that so seeing our duty
 what we ought to doe, and our
infirmity, that we are not able
 to doe it; wee might haue re-
 course vnto God by prayer,
 that by the mighty power of
 his grace we might bee made
 able to do what he commands
 vs, as *Leo* a good Bishop of
 Rome excellently speaketh,
Ideo datur preceptum, ut requi-
ratur precipientis auxilium, &
S. Austin Synonymally, yet
 more fully to the same pur-
 pose. *Iubet Deus quæ non possumus,*
ut nouerimus quid ab ipso
petere debeamus. God com-
 mands vs those things which
 are aboue our power to doe,
 that we may run vnto him by
 prayer and petition, for his
 ayde

ayde and helpe to doe them.
 I assure you it wrought this
 good affection in holy David,
 as you shall finde, Psal 119.
 4. Thou hast commanded (saith
 the Prophet to God) that we
 should diligently keepe thy com-
 mandments. Whereunto hee
 answers not in all haste as a
 Pelagian or a Papist would,
 O Lord I will, I can keepe thy
 commandments, because thou
 dost command mee so to doe:
 but what is Davids answer?
 O that my wayes were made so
 direct: that I might keepe thy
 Statutes. The Imperative in
 God (as one wittily) begets
 not a potentiall: but an aspirant
 in David Vpon Gods Precept
 there followes immediately
 Davids Prayer; Thy precept is,
 Thou hast commanded that
 we should diligently keepe
 thy commandments, there's
 Gods precept. O that my wayes
 were

were made so direct that I might keepe thy Statutes / there *Dauids Prayer*. And let vs learne this Lesson of the blessed Prophet to distrust our selves, and flye vnto God for the assistance of his powerfully working grace with that short and pithy prayer of *S. Austin*. *De domine quod iubes et iube quid vis*. Lord giue vs grace to performe what thou commandest, and then command what thou wilt. And this is yet a thing more euident by the common praetice of the Church, and of all the godly in the Church. For to them that demand to what end are preceptes and exhortations, if we cannot of our selves do that which is commanded? we may in like manner interrogate, why doth the Church pray continually for grace to doe those things that are commanded

manded, if it bee in our owne power to doe them? But the Church of God doth pray thus daily, as appeares plainly by the Service-Booke; wherein you haue 3. Collects to be said euery morning and euening Prayer, And whereas one of them is for the day, the other for peace and defence against dangers, the third is alwayes for grace. And there is no Papist that can iustly take exception at those prayers. For as touching these Collects for grace vsed in our Litturgie, both at morning and euening Prayer wee find them expressly and verbatim in their owne Masse booke. *In officio B. Virginis, & in horis B. Virginis ad usum Sarum*; printed at Paris, 1510. Now I say the Church by praying to God continually for grace to doe his commandements, doth

doth acknowledge the true
 vse of hearing precepts and
 exhortations, which is not
 to be proud of any power in
 vs, or to presume of that
 which is not in vs; but to
 pray, and thereby to acknow-
 ledge that wee haue it from
 grace.

2.

2. God without mockery,
 may require of vs obedience,
 and the perfect obseruing of
 all his comandements, though
 it bee impossible for vs to
 keepe any one of them. Yet
 this, I say; God may exact of
 vs without all iniustice, be-
 cause it comes to bee impossi-
 ble vnto vs onely through our
 owne default: for God made
 man at the first righteous, & in-
 dued him with a power of do-
 ing whatsoever he should haue
 commanded him, but we haue
 sought out vnto our selues many
 inuentions, as the wiseman
 speaketh.

speaketh. Giue mee leaue to make this plaine vnto you by an easie and familiar comparison.

You are a Gentleman of good meanes, yet giuen to retyrednesse, and you are desirous to rent out, or set to farme your whole demaines. Say you coucnant for foure or five hundred pounds *per annum*. Your Farmer at the making of the bargaine is an able, substantiall, sober man, well able to pay you your annuall rent. But so it falls out, that soone after, he is with-drawne to lewd and riotous courses, and spends both time and estate vpon luxurie and vanity. So that now hee is Bankrupt, not worth five pence in all the world, and consequently altogether vnable to pay you five hundred pound. What then?

then? may not you in equity
 and iust law require of him
 your annuall rent, although
 it be impossible for him to pay
 it? I know you may. Iust so
 it is betwixt God and man.
 At th: first man was created
 in perfect righteousnes, and
 so was a person fitted to the
 obseruance of all good duties;
 but soone after, hee turned
 bankrupt, hee fell vpon rio-
 rous and disobedient courses,
 being tempted by the woman,
 and shee by the Serpent, to eat
 the forbidden fruit. Before he
 was the seruant of God, now
 he is become the slave of sin.
 So that he hath no strength to
 runne in those good wayes,
 wherein at first God set him.
 What then? Because hee is
 not able to do any good, may
 not God in equity exact of
 him the keeping of his com-
 mandements? I trow hee
 may

may, yea I am sure he doth, and that rightly, because the thing is become impossible to man meerly through his owne default.

3 The exhortations and dehortations, the promises and threatnings which haue annexed conditions are not in vaine, neither is there any mockery in them, although we be not able of our selues to fulfill the exhortation or performing the condition. For, it must be obserued, that there are in the visible state of the Church both elect and reprobate, and these two will grow together in the field vntill the harvest, when they shall be separated by the Angels, the one, that is, the elect gathered into Gods barne, the other, that is, the reprobate gathered into the furnace to be burnt, so then the precepts of God

3.

in the Word, and the exhortations of the Ministers according to the Word are directed either to the *reprobate* or to the *elect*, and not one iot of the Word of God shall fall to the ground. For to the one it becomes the fauour of death vnto death, to the other the fauour of life vnto life. I open my selfe thus. The exhortations, threatnings, promises, warnings, &c. set downe in the Word of God and published by the mouth of his Ministers, being directed to the *reprobate* make them the more inexcusable, than thei mouths may be stopped, and that they may not say another day, that if they had beene exhorted to such a good duty, they would haue embraced it. If they had beene admonished of such a fault, they would haue forsaken it. For here there consciences

ences shall conuict them, and they shal know then that there hath beene a Prophet among them. If they be directed to the elect, they bee eyther such as are not yet effectually called, and then the holy Spirit enwrapping himselfe in his Word, worketh an admirable change in their hearts, and begets those good things in them whereunto they are exhorted; for the Word of the Lord is mightie in operation, as the Apostle saith, and the Law of the Lord is perfect conuerting the soule, as the Psalmist speaketh; or else they bee actually called, and then by those denunciations of iudgement they become more wary in their carriage, by those exhortations to godlinesse, they become more lively and forward in all good courses, tending and strining after perfection.

fection. So that in all this here is no mockage at all, neither can God without blasphemy be said to doe any thing in vaine. This because it is the most substantiall doubt and most flood vpon by your Author, therefore I haue endeauoured to cleere it thus at large as you see, and to afford it a full answer.

Ob. For the other, they are either impertinent, as that out of *Ecclus. 15. 14.* which

Sol. speakes of man in his first estate of creation before the fall, wherein we deny not man freewil; besides, I say not, that the Booke is Apocryphall, although that might serue for a sufficient answer; or they be

Ob. frivolous, as that of *Cain, Gen. 4. 7* wherein it is not said,

Sol. that he shall haue dominion ouer sin, but there God vrgeth an argument to coole the heat

of his anger, taken from the
 subiection of his brother *Abel*. Of this Bran is that testi-
 mony taken out of *Iosuah* 24.
 wherein hee giues them their
 choice whether they will serue
 the true God or not, not as if
 it had been in their power to
 haue chosen, but only that hee
 might draw from them a con-
 fession of the true worship of
 God, by which protestation
 they might the more be tied to
 Gods seruice after *Iosuahs*
 death, and held the more in-
 excusable if they fell to Idols
 after this solemn profession
 to feare God, and to abiure all
 idolatrous worship. And
 that instance of *Ananias*,
Act. 5. is like, because it spea-
 keth onely of an humane and
 ciuill matter, the sale of a
 piece of land, which was in
 his owne power. The first de-
 monstrative reason, which is,

Ob.

Sol.

Ob.

Sol.

Ob.

argu-

*Hac Pelagius quoque
arma erant
ad impetendum, Au-
gustinum
Calv. Instit.
l. 2. c. 5.
§. 1*

Sol.

argumentum cornutum, carries
some better shew with it, but
concludes nothing against the
truth. It is this: Sin is either
necessary or voluntary; if ne-
cessary, then it is not sin if vo-
luntary, then it may be avoy-
ded. The hornes of this argu-
mentation are too short and
weake to push down the truth.
If sinne be necessary, then it is
no sinne? How proue you that
argument? You must remem-
ber (which you also learned
in morall Philosophy) that
voluntarium & necessarium
& inuitum are opposed, not
voluntarium & necessarium
& inuitum. God and his
Angels are good necessarily,
and yet they are voluntarily
good. The Deuill and his An-
gells are euill necessarily, and
yet they are euill most willing-
ly too. *Nisi oportet, tunc non*
est heresis, sayes the Apostle,
Ne-

Necesse est, It is necessary that offences come, sayes our Saviour; and of *Iudas* his bloody sinne, and the *Iewes* malicious conspiracy against *Christ*, it is expressly said, That they did nothing but what the mighty hand of *God* had decreed long afore to be done. Briefly then, sinne is both voluntary and necessary. *Voluntary* in respect of mans Will; for we say that a man may bee carried freely and with a full swing to the workes of darknesse, even to commit wickednesse with greedinesse, neither is it necessity, but compulsion, which takes away the liberty of the will. And it is also *Necessary* in respect of *Gods* decree, which is immutable. For this is a most certaine and vndoubted truth, that nothing can bee done in the world, which his right hand hath not binde.

Conclus.

before determined either to doe, as in all good things, or suffer to be done, as in all sinfull actions; as *S. Austin* very fully and learnedly proueth in his *Enchiridian* to *Laurentius*.

It was *Themistocles* his commendation in *Thucydides*, that hee could *ἐκ τῆς ἀφροδίας* *ex tempore*, and on a sudden speake to any point and counsell alwayes for the best. For my selfe I must confesse I am none of those ready wits, yet thus much I haue beene bold out of some former acquaintance with this point of doctrine, to write *rapim* on a sudden to this question for your satisfaction, which I trust also will bee sufficient to perswade any ingenuous man, that is only tainted with Popery, and not branded with the marke of the Beast (for there is no hope of such) to thinke

think and conceine wel of the
truth of our doctrine. If I had
had my tooles about mee, I
should haue made it a more
perfect worke, but you know
I am far from my bookes. Such
as it is, it is yours, and I am
yours to vse in all Christian
offices.

T. V.

Aug. de lib. arbit. l. 2. c. 20.

Tu tantum pietatem incon-
cussam rene, ut nullam existas
tibi bonam vel sentientem, vel
intelligentem, vel quoquo
modo cogitanti oc-
currere posse,
quod non sit
ex Deo.



Συμμετοχή

Or

The Heads of a plaine and profitable me-

thod of Teaching

shadowed and
pointed at.



Whereas there bee
now in vse two
wayes of deliue-
ring the precepts
of any Art, according to the
doctrine of *Plato*, the one,
κατὰ μακρὸν λόγον καὶ διέξοδον, a longer ;
the other, *κατὰ βραχὺν λόγον καὶ εὐνομίαν*,
a shorter way : in the setting
downe of these few rules fol-
lowing, I haue made choice of
the later ; because I am sure I
haue only to deale with intel-
ligent men, or schollers, to
whom

whom (as the old saying runs
Verbum sat) one word is as
good as a thousand.

I. *Preloquution*, if the mat-
ter require; vnder which Co-
herence, auoid *affectation*. I
meane not only an affectation
of big words and phrases; but
also of a farre fetcht entrance
into the Text, as hee that in e-
uery Sermon he made, whatso-
euer the Text was, would bee
sure to begin alwayes at the
beginning of the world.

II. *Partition*, into as few
parts as you can. Auoid *curio-
sitas*. As for example, if I were
to handle those wordes of
Christ, *Weepe not for mee, but
weepe for your selues*, I would
not diuide them thus. The
parts are sixe. I. Weepe:
II. Weepe not: III. Weepe
not, but weepe: IV. Weepe
not for mee: V. Weepe for
your selues: VI. Weepe not
for

for mee but for your selues ;
for feare I should seeme rather
to play with the Text, then to
diuide the word aright.

III. *Interpretation*, if terms
or words bee ambiguous. A-
void needlesse criticisms, as if I
were to open the name of
Paul, I should say it came
from *P*; in Hebrew, which
signifies *os*, and *αυδ* in Greek,
that is, *tibia*. Master *Selden*
hath intermixed many need-
lesse Criticisms in the Hi-
story of Tithes, obserued
and exploded by diuers
Worthies : so that I shall
not need to say any thing;
but onely pray for him that
the pride of his heart in
worm-eaten learning, and his
malice against the Ministers
of the Gospel, which he hath
discovered by that Booke,
though couertly, and aliud
gens, may bee forgiven him,

and

and that the sin of many clo-
fisted sacrilegious Patrons,
which detain the Churches
* Right, and think they have
gotten a very good pretence
for so doing by the writing of
that Booke, bee not one day
laid to his charge.

It is a wonder to see what
adoc the Friers make with the
first word in the Angels salu-
tation, *Aue, Luc. 1.* First, say
they, *Aue* is as much as *sine va*,
making it come of a *primitiva*
particula, in Greeke, and *va* in
Latine. Secondly, they find the

* Of the
point be-
fore the fa-
mous Hi-
story saw
the light.

DD. Carle-
ton, now *L.*
Bishop of
Chichester.
Tithes pro-
ued due to
the Mini-
sters of
the Gospel
by diuine
right, *Sir*
Hen: Spel-

man *De non temerandis Ecclesijs.* *M. Eburne.* The
Maintenance of the Ministry, *M. Robarts.* The
Reuencw of the Gospel, Tithes, *M. Goffhwick.*
The truth of Tythes. To the point and person too.
J. Iam: Sempill. Sacriledge Sacredly handled.
DD. Tillesley. Animaduersions on the famous
History. *DD. Selater.* The Ministers portion, and
question of Tithes Reuiewed. *M. Montague.* Dia-
bolicke on the History. *M. Nestles.* Answer to the
Jewish part of *M. Selden.*

name of our great Grandame in it, & because *Eve* wrought mans destruction, and *Mary* mans Salvation, therefore the Angell doth most fitly begin the Salutation with *Aue*, which Anagrammatiz'd, is *Eve*. *Ioan Picus* in his *Heptaplus* findes I know not what Mysteries in the first word of the Bible *Berescit*, by transposing and conioyning the Letters diuersly (as though he were ringing changes) hee pickes out three wordes, the intellectuall, Celestiall, and corruptible, and withall this sentence. *Pater in filio, & per filium principium, & sine fine quiescem creauit caput ignem & fundamentum magni hominis federe bono*. All this as he conceiues, disputs out of the resolution and composition of the first word in *Genesis*.

IV. Collection of Doctrines

or

or conclusions out of the feuerall parts as they shall naturally arise, and straining, as Christ bid some body loose Lazarus and let him goe; Ergo the Ministers haue power to loose and absolve sinners: it is *Sixtus Senensis* his Collection. *Moses* saith that the Stars were created to bee signes, Ergo, the Astrologer may come to the knowledge of mens fortunes, and of particular euents by the Stars: it is *St. Chrysostom* his Collection. *Abraham* paid Tithes to *Melchizedech* of all the spoyle, euen of the spoyle, Ergo, the spoyle onely: it is *Mr. Seldens* Doctrine. God made man after his owne Image, Ergo, Images are to be suffered in Churches. The Sun is greater then the Moone by many degrees, Ergo the Pope is aboue the Emperour. Da.

mid faith, Praise God in his Saints, *Ergo*, wee may pray vnto the Saints. Christ said to Peter, thy faith shall not faile, *Ergo*, the Pope of Rome cannot erre. These and the like inconsequences, are meere wrestings of the Text. And so it is likewise when a Parable is vrged beyond the scope and drift of it, very common among Popish interpreters.

V. *Probation*, 1. By authoritie of Scriptures opening them along, if need be. 2. By arguments or reasons illustrating them some way as you can. Auoid *prolixitie*. That's S. Austins counsell, *Lib. 4. de doct. Christ.* 22. and his reason is, *Quando prolixa est oratio in vno genere minus detinet auditorem*: and therefore hee would not haue a Preacher stand long vpon any point, when it is once vnderstood of the people,

ple, but slide into another. I have heard of a Preacher that stood vpon a short Text seuen yeeres together; and I have read I am sure of one *Thom. Hasselbachius*, that was twenty one yeers in preaching vpon the first Chapter of *Esay*; neither did he come to the end of it in all that space, but left in an vnperfect work twenty foure large volumes behinde him of that he had expounded. Take heed of such prolixity, and remember the old saying, *Varietas delectat*.

V I. *Solution of doubts* if any occurre, auoyd tedious disputes. That a Minister may moue doubts in his Sermon, if he be able to solue them, *Saint Austin* doth warrant, *Lib. 4. de doct. Christ. c. 20.* But for one to draw in by the necke & shoulders a disputable question, and vpon the smallest

occasion that may bee to fall into a large field of controuersies, by handling the points *pro and con*, as there is mention made of Will in the Lords Prayer; therefore for a man to fall vpon the doctrine of Free-will, and dispute the question thereupon, this is not warrantable. Long disputes are fitter for the Schooles then for the Pulpit.

VII. *Application*, 1. By way of *Consecration*, if it be a matter of controuersie. 2. By way of *Reprehension*, if you preach against any sinne, or if you commend a vertue, you may reprehend the contrary vice. 3. By way of *Exhortation* to the good, *Dehortation* from euill. 4. By way of *Direction*, vrging and shewing the motives and meanes how to attaine the good, how to

es

eschew the euill. 5. By way
of Consolation, if it will con-
ueniently arise. Auoid all in-
decorums. An indecorū is, when
circumstances are not rightly
observed in the application.
Verbi causa. If any man should
preach of the life or death of S.
John Baptist, on S. John the E-
uangelists day in Christmas, &
apply it to that Festivall;
though it be *bonum*, good, at all
times to be remembred of the
sobriety and austeritie of that
holy man of God; yet it is not
bene, id est, *appositū dictū*, well
done; and therefore an *indeco-
rum*, because it is *verbum
non in tempore suo*, a wor-
d not in his fit season. Kee-
perman in his Ecclesiasti-
call Rhetorique. (I will not
cite the Chapter and Page,
because I would haue you
read the whole Treatise) tell
a tale of a Fryer, that follow-

ing his Postill, and sticking too close to the very wordes that hee found written, had almost brought the whole town where hee liued about his eares. And it was thus. The Postiller had very bitterly inueighed as it seemes against the finnes that raigned in the Towne where he preached during the time of a common plague, and had told them that because they continued in those sins God had sent the plague among them. The Homiliary Frier, finding this in his Postill, and taking little thought, saue only to get it by heart, & pronounce it boldly enough, deliuered the very same words in his owne congregation, inueighing against the finnes that raigned in the Towne, and told them that for those finnes God had sent this grievous plague among them. At these

these words all the Auditors were greatly astonied, and came vpon him presently after Sermon, to inquire in what house, or what part of the town the pestilence was that he spake of in his Sermon, for they knew of none. The silly Ignoramus could not resolute them, but answered thus. Howsoever it be, whether the plague be in the towne or not, I am sure I found it so as I said in my Postill.

For the opening of these short rules, and more full vnderstanding of the whole matter, let not a young Divine trouble himselfe with multitude of bookes. Among many Worthies who haue written of this subiect, I haue found these three very vsfull and profitable. *Keckerm. de Rhetoric. Ecclesiast. Augustin. de doct. Christian.* and *M. Bernards Faith.*

Faithfull Shepheard.

And Mr. Weems his Booke of Lathoquar in Scotland, written of late as it seems of purpose to helpe young Divines in this way and Method of teaching, intituled, *The Christian Synagogue*.

In setting downe these few notes and rules, I would not be thought to take vpon mee to prescribe vnto *Academicall* Preachers (*nolo sus Mineruam*) but to *Rurall*; neither to instruct the graue and learned, well experienced among them, *Veteranos Iesu Christi Milites*, but new beginners. Neither do I tye them to this onely Method. It may bee euery Text will not admit of it, and it may bee euery mans gift doth not lye for it. But my desire was to help my selfe by these Collections, and those that are weake; and I pray my brethren

then to give a candid interpretation of my good affection, being most ready to entertain any other more profitable way of teaching that they shall suggest.

— *Si quid novisti rectius istis,
Candidus imperti; si non, his
utere mecum.*

SAMUEL

MY LORD and MY GOD.

IN the name of the Father of David.
I will bear the name of the Lord.

MY LORD and MY GOD, I thank thee for my Lord.
I thank thee for my Lord, I thank thee for my Lord.
I thank thee for my Lord, I thank thee for my Lord.
I thank thee for my Lord, I thank thee for my Lord.
I thank thee for my Lord, I thank thee for my Lord.
I thank thee for my Lord, I thank thee for my Lord.
I thank thee for my Lord, I thank thee for my Lord.
I thank thee for my Lord, I thank thee for my Lord.

thy



THE
GOSPELL OF
ST. THOMAS.

MY LORD and MY GOD.

*An Ode thereupon, gathered out
of the Psalmes of David.
It will goe to the tune of the C. Psalm.*

MY LORD MY GOD, strength of my head,
Staffe of my ioy, Spring of mercy,
Guide with thy grace, blesse with thy loue
Thy Seruant In necessity.

*Thou art my Lord, this is my Song,
And I will render thanks to thee:
Thou art my God, and I will praise
Thy mercies euer towards mee.*

Thy

Thy Seruant loe, thy Seruant I
 My selfe confesse, and euer will
 Take thee to be MY LORD AND GOD;
 And rest vpon thy goodnes still.

*Thou art my Lord, this is my Song,
 And I will render, &c.*

In calling thee MY LORD, I know
 Thy *hand* of power doth gouerne mee:
 In calling thee MY GOD, I know
 Thine *eye* doth all my doings see.

*Thou art my Lord, this is my Song,
 And I will, &c.*

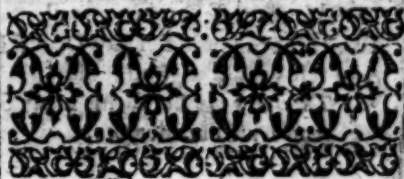
MY LORD because my *fortitude*,
 To saue me from the fiends of Hell:
 MY GOD, because my *righteousnesse*
 To make mee with thy Saints to dwell.

Thou art my Lord, this, &c.

MY LORD MY GOD, my Swayne, my Shield,
 My hope, my health, my life, my stay,
 Loose me from out these mortall bands
 To liue (O Christ) with thee for aye.

Thou art my Lord, this is, &c.

FINIS.



**The Contents of
this Booke.**

- I. A Monitory Preface
to Catholikes.**
- II. A Manuduction
to Theologie.**
- III. Briefe directions for
Communicants.**
- IV. The Sum of Divinity.**
- V. The Controversie touching
Free-will.**
- VI. A plaine and profitable
Method of Preaching.**
- VII. The Gospel of Saint
Thomas.**

THE
PARTICVLARS
of the foregoing
Treatises.

IN the I. generall, namely,
The Monitory Preface, is
shewen, that both the Doc-
trine of Popery is a doctrine
of darknesse, and that the
Doings of the Papists are
workes of darknesse. And
therefore that it concerneth
much the seduced Catholikes
to looke vnto their dangerous
estate, to come out of the snares
of darknesse, wherein they
hane bin held now a long time.

In

The Contents.

*In the I I. namely, The Manu-
duction to Theologie, you
have these particular places
of Divinitie.*

1. *Of Religion.* page 1.
2. *Of God.* p. 5.
3. *Of the Scripture.* p. 14.
4. *Of Salvation.* p. 38.
5. *Of the Image of God.* p. 42.
6. *Of the fall of man.* p. 44.
7. *Of Sinne.* p. 48.
8. *Of the Punishment of sin.*
p. 50.
9. *Of Predestination.* p. 53.
10. *Of Redemption.* p. 55
11. *Of Christ our Redeemer,
his Person, his Office, his suf-
ferings.* p. 56. & seqq.
12. *Of the Church redeemed.*
p. 93. & seqq.
13. *Of Iustification by Faith.*
137. & seqq.
14. *Of the certaintie of saluati-
on.* p. 151 & seqq.
15. *Of Repentance.* p. 159.
16. *Of Sanctification.* p. 162.
17. *Of*

The Contents.

17. Of Good Works, & Prayer.
p. 165. & seqq. Where also of
Images. p. 181.
18. Of the Sacrament of the
Lords Supper, where of the
Masse, & of Trans. & Cōsub-
stantiation. p. 185. & seqq.
19. Of the often, worthy, and
devout receiving of the holy
Communion. p. 209. & seqq.
In the III. namely, The Briefe
Directions for Communi-
cants, you have these parti-
culars.
1. The subject of our Exami-
nation, who. The matter of
it, wherein. The manner,
how it must bee performed.
p. 223. & seqq.
 2. The duties required of vs
at the Lords Table. p. 233.
 3. The duties to bee practised
after the Communion. p. 238.
- In the IV. namely, The Sum of
Divinity, you have the Ana-
lysis of the whole, and metho-
dicall

The Contents.

dicall Education of the parts
of Divinity. p. 241. & seqq.

In the V. namely, The Contro-
versie touching Freewill,
you have 12 the termes of the
Controversie opened, and the
question stated. p. 251. & seq.

2. The truth confirmed with im-
pregnable reasons. p. 260. & seq.

3. The main arguments of the
Papists answered. p. 274. & seq.

In the VI. namely, The method
of Preaching, you have a few
rules concerning Preaching,
not impertinent nor unprof-
itable for young Divines.
p. 292. & seqq.

In the VII. namely, The Gospel
of S. Thomas, you have the
Authors Motto, and his Song
upon it. p. 306.

Errata.

IN the Title page *Vickars* for *Vicars*.

In the Preface p. 6. for *Portrayed* read *portrayed*
 p. 7. r. *preciosos* p. 9. r. *but entangleth* p. 11. r. *bastardly*
 p. 17. r. *& detriments*, and instead of *lib. 1. r. lib. 2. de*
verbo, p. 18. r. *wretches*, p. 22. r. *Apostolos* p. 23. r. *misled*
 p. 26. r. *aduertendum*, & *Cypriani*, p. 27. r. *earth-bred*
 p. 28. r. *pertinacious*, p. 29. r. *great* p. 32. r. *miserericordia*
 p. 33. r. *too too headie in the pursuit of error, and too too*
headstr. &c. p. 34. r. *of those vipers*, p. 35. r. *parentum*,
 p. 37. r. *for the merits of Christ* p. 38. r. *Idem*.

In the Manuduction, p. 2. for *Tbologia* r. *Theologia*
 for *Philosophia* r. *Philosophia*, for *P. facels* r. *Paracles*,
 p. 23. for *Profitts* r. *Prophets*, for *a dictum* r. *addictum*,
 p. 25. for *her Church* r. *the Church*, p. 38. for *forme* r.
former, p. 40. for *115* r. *151* p. 41. *dole Nazianzen*
 p. 43. for *pepended* r. *depended*, for *libror*, *libero arbis*,
 p. 48. for *wn* r. *icm* for *had* r. *and*, p. 51. for *life* r.
life for *com* r. *tom*, for *Saith* r. *Saint Matih* p. 54. *dole*
Psal. p. 55. for *of* r. *of*, for *Sonne of our Redeemer*, r.
the Sonne of God, our Redeemer, p. 63. for *Salua* r.
Salua, p. 192. r. *ground of that holy aduonit*.

The Attestation of a friend touching
this Booke, inserted in a Letter to
the Translator.

—————In your Translation you haue
laboured, that they that will read may
haue delight ; and that they that are desi-
rous to commit to memory, might haue
ease ; and that all into whose hands it
commeth might haue profit. 2 Mac. 2. 25.

Adam Airay S. S. Theol. Bac

M. D. Esquire.

To his good Friend. T. U.

What Thou dost teach by others heretofore,
Hath likewise bin. But yet by no man more
To the true life. That by thy godly care,
Thou and thine Authour equally doe share.
Thou praisest him Translating, but if he
Vnderstood English he would more praise thee.
Thou sa our Nation ha'st his Doctrine showne
Which to our vulgar else had not beene knowne ;
As much by this thou get'st as ere he wanne :
England praise Vicars, Dantsk her Keckerman.

Mich. Drayton.

AN
ACROSTICK E.

To his as *duely* beloued, as *truly*
Louing, Learned and Religious
COVSIN,

Mr.

T ruth may triumph, Religion iustly ioy,
H auing so many faithfull forward Friends,
O bseruant Seruants, ready to employ,
M augre *Romes* rage, their loue their labors ends
A gainst the Force and Fraud of *Error* bace,
S incerely, soundly to display *Truths* Grace.

V pon which sacred Subiect thou hast spent
I udiciously, industriously, thy paines;
C hoyce Pearles of learned *Keckerman* to vend
A mongst vs, vs t'enrich with godly Gaiues:
R omes pedling *Parsons*, *Erro:s Trash* may sell,
S ound *Wares* of Truth, our *Vicars* vttereth wel.

*The true embracer of your
Piety and Familiarity.*

JOHN VICARS.